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FEBRUARY 1961

Easter 1961

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MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 159

February 1961

No. 2

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Who's Who IN THIS ISSUE

LOUISE N. CAPEN (Mrs. Carl M. Capen), formerly a missionary to South China for nine years, now serves with her husband, mission secretary and treasurer, in Bangkok, Thailand.

PAUL C. CARTER is director of the department of public relations, The Board of Education and Publication of the American Baptist Convention.

LILLIAN M. FORRESTER (Mrs. Judson R. Forrester, Sr.) is a member of the Covenant Baptist Church, Detroit, Mich.

GORDON R. LAHRSON, formerly a pastor and a professor at Berkeley Baptist Divinity School, is a special representative in Europe for the American Baptist Foreign Mission Societies.

WARREN P. MILD is the director of the department of educational services, The Board of Education and Publication.

DOROTHY R. MUNDHENK, formerly an American Baptist missionary in Montana and South China, now serves with her husband at the American Baptist Mission Hospital and Nurses' Training School, Gauhati, Assam.

HELEN C. SCHMITZ is the secretary of the department of publications and communications, American Baptist Home Mission Societies.

CARYL DUTTON SLIFER (Mrs. Kenneth W. Slifer), a former president of the New Jersey Baptist Mission Society, is chairman of the 1961-1962 program packet committee of the National Council of American Baptist Women.

HILLYER H. STRATON is the minister of the First Baptist Church, Malden, Mass.

HELEN H. STUBER (Mrs. Stanley I. Stuber) is president of the National Council of American Baptist Women.

STANLEY I. STUBER, an American Baptist minister, is the executive secretary of the Greater Kansas City Council of Churches, Missouri.

The Cover

In American Baptist Christian centers across the land, you will find the children singing. There they learn to play and live together in a spirit of Christian understanding and good will.

Picture Credits

Cover 1, *The Detroit News*; p. 18 (bottom), Philip Gendreau; p. 20 (left), Edward Wallowitch; (center), Hartley Alley; (right), Edward Wallowitch.

February Quiz

1. Only 10 per cent of the (1) 500,000; (2) 333,580; (3) 233,000 inhabitants in Alaska are related to churches. Which is correct?

2. This is an important month in our American Baptist calendar. It is the month when the America for Christ Offering will be received, on February 26. What is the goal?

3. From Bonn, West Germany, comes news of an alarming increase of alcoholism in that prosperous land. The report says that in 1959 West Germans spent the equivalent of \$—— on alcoholic beverages. Fill in the blanks.

4. Any church worthy of its heritage must press constantly toward new horizons or forfeit its right to exist. When is a church not a church?

5. "Therefore, it is my proposal that Baptists and Disciples and all other 'free churches' get together and form their own united fellowship as a contribution to the ongoing movement of closer Christian co-operation." Who made that statement?

6. If alcoholism is a disease, it should be treated as such. We fight malaria and tuberculosis by first getting to the causes behind them. How should we fight alcoholism?

7. Although Little Rock and New Orleans get the headlines, actually tremendous changes are coming quietly in our South. How many qualified Negro students are registered in formerly white colleges in seventeen states and the District of Columbia?

8. The first two doctors sent to the Congo to serve under the Congo Protestant Relief Agency are former American Baptist medical missionaries. Name them.

9. The oldest theological school on the European continent is Betelseminariet in Stockholm. The year (1) 1963; (2) 1966; (3) 1962 will mark the one-hundredth anniversary of this institution. Which is correct?

10. Name the ordained minister and missionary who for many years pioneered among a moving population in the United States. The people of her parish remind one of covered-wagon days.

11. Two new postage stamps were issued recently by the United States. For the first time in American history an outstanding pacifist is accorded public acclaim and official recognition. Name the person.

12. Trustee honor scholarships for men totalling \$—— have been announced by —— ——. Fill in the blanks.

13. Name the two American Baptist missionaries who returned to the United States on January 6.

Answers to Quiz on page 46

THE USE OF ELECTRONICS IN LANGUAGE ARTS



Communications are vital in an intensely complicated and challenging world, and the language arts are important tools for today's student and tomorrow's responsible citizen.

Franklin College has recently installed a Language Laboratory that allows the student to practice what he learns in the classroom and to hear and compare his spoken word with that of the native country.

Professor Gardner Ashley is shown in the photograph above at the master console conversing in French with four of his students. The laboratory, used for the Spanish, French, and German courses, consists of fifteen tape recorders of the dual-track type that allows the student to listen to a master tape with the recorded voice of the instructor or that of a native speaker, and then to record his own words reproducing the model as nearly as possible. Through the use of the master console, the instructor can record a master tape on all fifteen recorders simultaneously, or he can "listen in" on the individual student's practice and offer suggestions or corrections privately to the student through the student's earphones.

The Language Laboratory is used to its fullest extent by the students to practice their respective languages individually. This allows the instructor more time for other features of language learning during class time.

Franklin College, like other excellent liberal arts colleges, recognizes the importance of communication through the language arts, and the addition of this electronic laboratory is another important advance in strengthening the curriculum through better facilities.

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Franklin College
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Newsbriefs

B.J.A. Schedules Ministers' Meetings

One of the most important events in the remaining years of the Baptist Jubilee Advance is the nation-wide series of two-to-three-day gatherings, Mission to Ministers, January 2-April 5, according to Paul L. Stagg, program director. The pastor is the key person in each church, being especially set apart to train the lay people of the church in the content and directive of the gospel of Jesus Christ to witness in the world in all relationships and circumstances of life.

Wichita Baptists Involved in Suit

The First Baptist Church, Wichita, Kans., voted 739 to 294 to withdraw from the American Baptist Convention, the Kansas Baptist Convention, and the Wichita Association of Baptist Churches on July 13, because these bodies are affiliated with the National Council of Churches. On August 3, the members faithful to the American Baptist Convention filed a suit in district court. The suit is concerned with the following question: "Does the church property belong to those members who adhere to the customs, traditions, and doctrines of the Baptist church or to those members who do not?" The group of American Baptists filed suit because there exists an "irreconcilable conflict with the group of members who controls the church property and

Missionaries Leave Cuba

AS THIS ISSUE goes to press, word has been received that two of our five American Baptist missionaries in Cuba, Eleanor E. Dow and Carlita Smith, American citizens, returned to the United States Friday, January 6, after a three-day wait at Guantanamo Naval Base. They left only because of the urgent request of the U.S. consul. Another missionary, Kathleen A. Rounds, returned to the States last November. Mario Casanella and Ondina Maristany, nationals, will remain in Cuba.

Mario Casanella, principal of the Colegios Internacionales, El Cristo, drove the missionaries in the mission car to the office of the consul in Santiago. No excitement or fear was expressed—only regret that the journey appeared necessary.

Miss Dow and Miss Smith will do deputation work in the American Baptist churches as they await the opportunity to return to their work in Cuba.

THE EDITORS

funds." The plaintiffs are asking the court to order the controlling group to turn over the church property and funds to those who remain loyal to the convention.

Medical Missionaries Return to Congo

The first two doctors sent to the Congo to serve under the Congo Protestant Relief Agency are former Amer-

ican Baptist medical missionaries. They are E. Dorothea Witt, who left December 13 for a year in Congo, and Oliver W. Hasselblad, who left December 14 for two or three months' service. Dr. Witt, a specialist in obstetrics and gynecology, who practiced in New Orleans, La., will serve at the interdenominational hospital and training school at Kimpese. She served as a doctor in the Congo from 1931 to 1941. Dr. Hasselblad, who had been director of American Leprosy Missions, New York, N.Y., since 1958, will serve in one of the Protestant mission stations in the Congo interior. Dr. Hasselblad served with the American Baptist Foreign Mission Society for twenty years in Assam, India, where part of the time he supervised a leprosy hospital.

Baptists Attend Washington Conference

American Baptists were among the 2,800 delegates to the White House Conference on Aging held in Washington, D.C., January 9-12. Representing the American Baptist Convention at the conference were: Osgoode H. McDonald, secretary of the division of institutional ministries, American Baptist Home Mission Societies, New York, N.Y.; Lawrence H. Janssen, field director, church and community studies, American Baptist Home Mission Societies, New Lisbon, Wis.; J. Martin England, administrative secretary, The Ministers and Missionaries Benefit Board, New York, N.Y.; Violet E. Rudd, administrative secretary, National Council of American Baptist Women, New York, N.Y.; Mrs. Stanley I. Stuber, president, Na-



Sam Engel, Hollywood motion-picture producer, talks with Mrs. Maurice B. Hodge, former president of the American Baptist Convention, and Mrs. Stanley I. Stuber, president of the National Council of American Baptist Women, about possibilities of a full-length picture based on Courtney Anderson's 'To the Golden Shore,' life of Adoniram Judson. Project is being sponsored by A.B.C. department of radio-television



A highlight of a recent meeting of the boards of managers of the American Baptist Foreign Mission Societies was the attendance of Christian nationals from the Congo, Hong Kong, Japan, and Assam, who are in the United States for advanced studies. Present also was a British Baptist who serves with the World Council of Churches. Each of these young leaders brought greetings and expressed interest in mission program



Hazel F. Shank, secretary for Burma and Thailand, presents to American Baptist Foreign Mission Societies a silver bowl presented to her by the Baptists in Burma. Accepting gift is John E. Skoglund, chairman of the boards of managers. Looking on: General Secretary Edward B. Willingham

tional Council of American Baptist Women, Kansas City, Mo.; and Mrs. Carl W. Tiller, chairman of Christian social relations, National Council of American Baptist Women, Cheverly, Md.

Philadelphia Society Occupies New Quarters

The Philadelphia Baptist Association, which had been located for more than thirty years at 1703 Chestnut Street, moved into its own headquarters building at 33 South 17th Street, on November 30. The association, which was formerly known as the Philadelphia Baptist City Union until the merger in 1952 of this union with both the Philadelphia Baptist Association and the North Philadelphia Baptist Association, is the administrative body for all American Baptist churches in the Greater Philadelphia area. Glenn H. Asquith is the executive secretary, William L. Johnston is the director of Christian education, and John Bytte is the director of the Good Shepherd ministry, which includes chaplaincy work in hospitals and prisons.

Baptists Build New Churches

American Baptists have started three new churches a month since 1940, reports James A. Scott, national director of the 1960 census of American Baptist churches. Mr. Scott is in the process of interpreting the results of the sociological study of American Baptist churches and their communities, one of two studies made in preparation for the Convocation on the Mission of the Church, held in Minneapolis, Minn., January 24-26. In ratio to their membership, American Baptists have started as many new churches as any other leading Protestant denomination. The increase in

Baptist World Alliance Sunday February 5

MORE THAN EVER BEFORE, the Baptist World Alliance is a world fellowship. Representatives of seventy nations participated in the Tenth Baptist World Congress at Rio de Janeiro last June-July. The new president is a Brazilian, and the nine vice-presidents come from all six continents.

The more than twenty-three million Baptists in 110 countries of today's world are united in one great fellowship, recognizing, as Paul said, "one Lord, one faith, one baptism, one God and Father of us all" (Eph. 4:5-6).

Baptists of the world are called to proclaim the gospel of Jesus Christ, to minister to human need, and to create better understanding among the peoples of the earth. While clouds are gathering over the world, we must stand together in the task of making Christ known to lost men. We know that the powers of darkness cannot put out the light which shines in Christ Jesus. "God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

It may well be that the difficult and dangerous hour in which we live precedes the dawn of a new day. The gospel does not fluctuate with changing conditions. God was in Christ reconciling the world to himself, and he will not be deflected from his redemptive purpose.

Let us ask God's forgiveness for our inadequacy in half-hearted commitment. Let us acknowledge our helplessness before him, and pray that he may use our Baptist World fellowship for his glory.

JOHN F. SOREN, Rio de Janeiro, President
JOSEF NORDENHAUG, Washington, General Secretary
ROBERT S. DENNY, Washington, Associate Secretary
ERIK RUDEN, London, Associate Secretary

church building reflected in the study results from a resurgence of evangelistic concern. Our churches have recognized fast-growing suburban areas as new frontiers. The study shows that American Baptists are also doing extraordinarily well in cities, not only in reaching old-line members, but in reaching newcomers as well. At present, American Baptists have 6,300 co-operating churches, the study reveals. If new churches continue to be established at the rate maintained since 1940, there will be almost 7,700 American Baptist churches in the year 2000.

Committee Prepares Portland Program

The chairman of the program committee for the American Baptist Convention sessions to be held in Portland, Oreg., June 14-18, is Randle R. Mixon, pastor of the First Baptist Church, Boise, Idaho. "Behold, I Send You Forth" is the convention theme. President C. Stanton Gallup, layman from Plainfield, Conn., will preside. Governor Mark Hatfield of Oregon will bring an address on Lay Emphasis Night, Friday. In celebration of its 50th anniversary in 1961, The Ministers and Missionaries Benefit

Board is providing a series of three theological lectures to be heard Thursday, Friday, and Saturday mornings. Robert Lynn, Union Theological Seminary, New York, N.Y., will bring the lectures. The opening session will feature the president's address, followed by the Baptist Jubilee Advance presentation. Kenneth L. Cober will report on the second-year emphasis, Mission to the Local Church, which terminates at the convention; the third-year emphasis, Mission to the Unchurched, officially will get under way; and the closing speaker that night will be Jitsuo Morikawa, secretary, division of evangelism, American Baptist Home Mission Societies. Thursday evening, the emphasis will be on our wider fellowship. Among the speakers will be C. Emanuel Carlson, of Washington, D.C., executive director, Baptist Joint Committee on Public Affairs. A youth emphasis will be given Saturday evening. In addition, Edwin H. Tuller, general secretary of the convention, will bring a major address. Curtis R. Nims, pastor, First Baptist Church, San Francisco, Calif., will preach the convention sermon on Sunday afternoon. Among the business items that delegates will act on will be the adoption of resolutions, election of new

officers, adoption of the 1962 budget, and plans for reorganization. The closing session will be the traditional service of dedication of the new American Baptist missionaries to serve on home and overseas fields.

Baptist Youth Study Government

American Baptist high-school youth will see their government in action when they meet in Washington, D.C.,

and New York city, March 5-10, for the annual national Baptist Youth Fellowship citizenship seminar. The theme of the 1961 seminar is "The Rise of Independence in the World Today." In Washington, the young people will have an opportunity to see Congress in session, talk to their Congressman, and visit an embassy. While in New York, they will be briefed on the church's role in international affairs by Mrs. George B. Martin, the



Mrs. Henry W. Starke and daughter, Mrs. George Hartmann, honored at a testimonial dinner for contributing nearly seventy-five years of music to First Baptist Church, Middletown, N. J., John E. Bates, pastor. Silver bowl was presented to Mrs. Starke; silver bracelet, to Mrs. Hartmann

NORTHERN TRAINS FOR LEADERSHIP

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Speech
Bethel College & Seminary
St. Paul, Minnesota

Paul Finlay
Religion

Bethel College & Seminary
St. Paul, Minnesota



Eugene Etheridge
Religion
Ottawa University
Ottawa, Kansas

**For information write to
James D. Mosteller, Dean**

NORTHERN BAPTIST THEOLOGICAL SEMINARY
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Benjamin P. Browne, Acting Administrator

American Baptist accredited representative at the United Nations. The young people also will tour the United Nations and attend sessions of committees, in addition to hearing a lecture by a U.N. committee member.

Alderson-Broadbudd Offers Scholarships

Trustee honor scholarships for men totaling \$40,000 have been announced by Alderson-Broadbudd College, Philippi, W.Va. These new scholarships will be available for the fall of 1961: eight \$2,400 scholarships payable at \$600 a year, and thirteen \$1,600 scholarships payable at \$400 a year. To be eligible, a boy must be a member of the National Honor Society or in the upper 10 per cent of his graduating class. He must be nominated by his high-school principal, guidance counselor, or minister. The deadline for these nominations is February 15, and the announcement of the awards will be made April 15.

Baptist Tours To Puerto Rico

The Caribbean route will be a familiar course for American Baptists in 1961, when four separate groups are scheduled to visit Puerto Rico. In February, a group of women from the New York metropolitan area visits Puerto Rico under the leadership of Tabea Korjus, director of Christian Friendliness of the Affiliated Baptist City Societies in New York, N.Y. The Baptist women in Puerto Rico are hosts to Miss Korjus and her tour party. Next summer, two youth groups will visit the West Indies island. A group of Baptist young people from Ohio will hold a ten-day retreat at the

MISSIONS

Baptist Academy in Barranquitas, with a program of study, recreation, fellowship, and worship in one of the most pleasant environments in Puerto Rico. A second group, under the leadership of Norman Keim, Eastern regional director, department of campus Christian life, The Board of Education and Publication, is expected to spend six weeks on the new conference grounds in Los Cruces. A summer service project is being planned in which this group of young people and Puerto Rican youth will participate. Edward D. Rapp, executive assistant, American Baptist Home Mission Societies, is organizing a preaching mission for November, 1961. Nearly forty American Baptist preachers are expected to take part in a great evangelistic drive in the Baptist churches of Puerto Rico.

Southern Church Sponsors 'Laymen's Hour'

WBBQ in Augusta, Ga., is the latest radio station to broadcast the "Laymen's Hour," an official radio program of the American Baptist Convention. This brings to ninety-three the number of stations carrying the program in the United States and overseas, in addition to the 180 stations of the Armed Forces Radio Network, which regularly use "Laymen's Hour" tapes. C. Gordon Blanchard is pastor of the Highland Park Baptist Church, the first church in Georgia to be admitted to membership in the American Baptist Convention.

Tithing Experiment Nets Higher Income

On a recent Sunday, the members of the Morgan Park Baptist Church, Chicago, Ill., John A. Lavender, pastor, were asked to give the full tithe of one week's income. The results were most amazing. Increases as high as 800 per cent were recorded. Many increases were over 300 per cent. The average increase of those indicating that they were participating in the tithing Sunday was 117 per cent. It is estimated that if all the members tithed, the annual income of the church would be close to a quarter-million dollars.

Diaconate Studied

One of the most highly regarded positions of the laity came under close study this fall in a series of three consultations which examined the role of the deacon in the church. Sixty-five American Baptists attended the meetings, which were led by Donald F. Thomas, program associate in the division of evangelism of the American Baptist Home Mission Societies. The meetings were held in Philadelphia, Chicago, and Berkeley. Each event brought together a group of pastors,



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THE AMERICA FOR CHRIST OFFERING
SUNDAY, FEBRUARY 26, 1961



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THE AMERICAN BAPTIST HOME MISSION SOCIETIES

164 Fifth Avenue

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denominational secretaries, and seminary professors to explore the function of the diaconate. Eventually, recommendations will come out of this combined thinking for use in resource material for deacons and other church officers.

Mounds-Midway To Train Pastors

Ministers and theological students desiring to make their hospital visitation more effective will be interested in the new program of pastoral training which will be directed by Earl J. Hoagberg, who, beginning January 1, assumed his responsibilities as chaplain and director of pastoral training at Mounds-Midway Hospital, St. Paul, Minn. Mr. Hoagberg spent a year of intensive clinical experience and graduate studies at the School of Pastoral Care, North Carolina Baptist Hospital, and Southeastern Baptist Theological Seminary. It is anticipated that this new training program will provide an opportunity for many ministers who feel that their education has been seriously neglected in this important area of their ministry, and are seeking the opportunity for further study in Baptist hospitals.

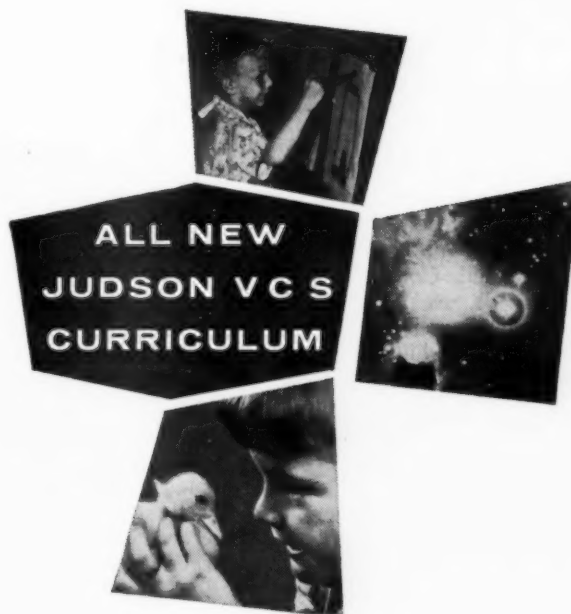
Secretaries Appointed To Northern Board

Northern Baptist Theological Seminary, Chicago, Ill., strengthened its denominational ties recently by appointing to its board of trustees four executive secretaries of state conventions in the Midwest. The announcement, made by Acting Administrator Benjamin P. Browne, indicates that all of the state secretaries in the eight-state area from which Northern draws its support will now help determine seminary policy as board members. The four newly elected members are: John A. Barbour, North Dakota; A. Paul Smith, Iowa; Dallas J. West, Indiana; Joseph I. Chapman, Ohio.

Japan University Receives Grant

The International Christian University in Japan has received a grant of \$55,000 from the Rockefeller Foundation for a five-year study to evaluate the effects of higher education on students' values. Mission boards of fifteen major Protestant denominations in the United States and Canada help support the eleven-year-old school in Tokyo through the Japan International Christian University Foundation, New York, N.Y. The study was conceived and will be directed by Maurice E. Troyer, vice-president for education at the university. Such a study, the most thorough of its kind ever attempted, should be pertinent not only in Japan but elsewhere, the

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American educator said. "Higher education," he declared, "has been preoccupied with acquisition of knowledge and skill and too little concerned with helping students clarify the values that determine their goals and the processes of achieving them."

In a Word Or Two

■ Murray S. Stedman, Jr., for the last three years director of the office of information, United Presbyterian Church, U.S.A., was recently appointed general director of interpretation for the National Council of Churches, succeeding James W. Wine, who resigned to take up public-relations duties in Washington, D.C.

■ William S. Litterick, president, Keuka College, Keuka Park, N.Y., recently traveled in Asia as a special educational consultant for a number of Southeast Asian schools.

■ Rev. and Mrs. Edwin T. Fletcher have returned to Burma after Mr. Fletcher's speedy recovery from an illness that brought them home in August.

■ Lorin I. Hunt, of Syracuse, N.Y., has been appointed to a short term of missionary service by the American Baptist Foreign Mission Societies. He will spend three years as a music teacher in Kodaikanal School, a high school for missionary children in Kodaikanal, South India.

■ Linfield College, McMinnville, Oreg., recently built Harry Dillon Hall, a \$750,000 dining hall named after Harry L. Dillon, president of the college since 1943, and a past president of the American Baptist Convention.

■ A service of installation for Stanley E. Mugridge, pastor of the First Baptist Church, Red Bank, N.J., was held on December 4.

■ Norman Godbey, pastor of the First Baptist Church, Barberton, Ohio, received an honorary doctor of divinity degree from Northern Baptist Theological Seminary, Chicago, Ill., at the conclusion of the forty-seventh Charter Day celebration, December 9.

■ Harry E. Coulter, executive secretary, Associated Baptist Conventions, Salt Lake City, Utah, preached the sermon at the ordination service for Scott Fowler, at the First Baptist Church, Salt Lake City, where Mr. Fowler's father, Fenwick T. Fowler, is pastor. Scott Fowler is pastor of the First Baptist Church, Pocatello, Idaho.

Anniversary Celebrations

■ Mt. Olivet Baptist Church, Rochester, N.Y., Arthur L. Whitaker, pastor, its 50th.

■ Michigan Baptist Convention, Arthur L. Farrell, executive secretary, its 125th.



World Christianity

By ANNA CANADA SWAIN

Southern Baptist Minister Gives Realistic Evaluation

Carlyle Marney, who challenged all who heard his several addresses at the convention in Rochester, N.Y., last spring, has a thought-inspiring paragraph in a recent Myers Park bulletin. In speaking of the "Fiber of Witness," he says: "Today's deadly rival of the Christian Way is neither paganism nor modernism, communism nor secularism, humanism nor naturalism. It is superficial Christianity, which limits the Christ by evasion, substitution, or minimization. This substitute for the gospel externalizes, chauvinizes, idolizes; avoids by substitution, diversion, or denial the scandal of cross-resurrection, the sacrifice of self, and the saintliness of devotion, without which there is no Christian witness. Against this rival way the church opposes itself, facing a task always too big with a witness which demands fiber, quality, strength in itself."

Together, Into All the World

Although they are chosen several years ahead in order that worthy books may be written on home- and foreign-mission study themes, almost without exception the topics chosen prove to be unusually timely. Last year's study of "Africa" and this year's "Heritage" (home) and "Into All the World Together" (foreign) again prove the statesmanship of responsible executives in our mission boards. The editor of this column has just finished teaching a study class which met for four consecutive Tuesday mornings for one and a half hours of study of *One World, One Mission*, by W. Richey Hogg, to prepare women to carry on the study in their own churches. The group was sponsored by the Cape Cod United Council of Churchwomen. Out of this experience there is developing a good deal of enthusiasm for the use of the Bible-study program of the World Council of Churches, entitled "Jesus Christ, the Light of the World," based on the theme of the Third Assembly to be held in New Delhi, India, November 18-December 5.

Quiet Revolution In the South

Although Little Rock and New Orleans get the headlines, actually tremendous changes are coming quietly in our South. According to Guion Griffis Johnson in the *Bulletin of the*

American Association of University Women, for twenty-three years this has been happening, until today five thousand qualified Negro students are registered in formerly white colleges in seventeen states and the District of Columbia. White students and faculty broke the rigidity of segregation even before the Supreme Court demanded for the Negro the same treatment as students of other races. In most of the church-related and private institutions, Negroes have been housed along with white students. Actually, Mrs. Johnson continues, Negroes have been showered with honors and campus responsibilities. In fact, "they have been accorded the rights and privileges of campus citizenship with perhaps more warmth than they receive on the average non-Southern campus."

Is It Too Little and Too Late?

No one can listen daily to the news without wondering what might have been the situation in the Congo today if we had been able to do more with higher education before the revolution. Certainly the need for responsible citizens has been pointed up tragically in the last few months. Because of this, a crash program has been set up by the Division of Interchurch Aid which will affect not only the Congolese, but also students in Asia and Latin America. Under their program of international scholarship exchange, already sixteen hundred students have studied abroad in seminaries of denominations other than their own. Under the new program women will be included in the opportunities for theological education. Also the plans have been expanded to include professional and technical scholarships. During this academic year, 133 students have won scholarships. In addition, Church World Service has sixty foreign students studying in U.S. seminaries.

Burmese Layman Accepts New Position

U John Thetgyi, a Baptist layman from Burma, has just been elected as the first full-time secretary of the Burma Christian Council.

New Student Center In Geneva

The United Presbyterian Church is about to begin a new conference and student center in Geneva, near the site of the World Council of Churches and the United Nations Building. The center will replace the John Knox House, which has served Geneva's international community, particularly students from Asia, Africa, and South America, who are studying in Europe.

Letters to the Editor

SIR: Your editorials are usually so good that it is particularly disturbing to read the occasional one that falls short of your high standards.

Your "Election Footnote" [December, 1960, page 14], referring to what happened in Puerto Rico, was probably written before the election took place there. The results of that election prove that multitudes of Roman Catholics will risk the threats of excommunication to vote for the party they feel offers their nation the best leadership. Despite the perils that exist with such an authoritarian system as in the Roman Catholic Church, I have a great faith in the individual. I feel this faith was shown to be justified by what happened in Puerto Rico, as well as by the fact that in our country while there was some religious bloc voting, there were many Protestants who voted for the Roman Catholic candidate and many Roman Catholics who voted for the Protestant candidate.

The editorial that disturbed me most, however, was the lead editorial. I did not agree with the comments in *The Christian Century*, yet I must admit that the tone of *The Christian Century* comments that suggested giving up our nuclear weapons seemed closer to the picture of Jesus I find in the Gospels than your editorial. Surely you did not mean what you seemed to say. Your attempt to justify Hiroshima by the fact that "Pearl Harbor came first" sounds very much like "an eye for an eye and a tooth for a tooth."

ALLAN MCGAW

Brandford, Conn.

SIR: I must write to protest the confusion compounded in my little universe by your editorial on the pacifist demonstrations on "Hiroshima Day," which had as their purpose persuasion to scuttle our armaments program.

My confusion comes at the point of whether or not the "just war" is really outmoded, as some say, and that pacifism is the only Christian response to the threat of genocide. I can even understand, to a point, your calling organized nonviolent moral resistance "irresponsible." But the thing that really "caps the stack," as you would say, is your nationalistic idolatry, which justifies the atomic bomb on Hiroshima because we were attacked first at Pearl Harbor. Admittedly, I'm confused about pacifism, but I would like you to show me New Testament grounds for returning evil for evil. As I understand the debate that is currently going on, the "changed face of war since atomic bombs" is the issue.

NORMAN R. DE PUY

Morrestown, N.J.

[I suggest that Readers McGaw and De Puy reread my editorial paragraph on Hiroshima and Pearl Harbor. I did not even hint at justifying Hiroshima by the fact that Pearl Harbor came first. I merely called attention to the sequence of two events, the one following the other as effect always follows cause. There would not have been a Hiroshima if there had not first been a Pearl Harbor. Concerning both Hiroshima and Pearl Harbor, I wrote: "Both days were tragic, both deplorable." Both were acts of war, and war is not a parlor game. War is always tragic, deplorable—for both sides of the conflict, not for only one. The best way to stop Hiroshimas is first to stop Pearl Harbors.—Ed.]

SIR: Just this note of appreciation for your excellent editorials in the December issue of *Missions*. Regarding the first and the last of the same, I could say, "Those are my sentiments." Unfortunately, *The Christian Century* is not the only religious journal that pleads for "survival at any cost." One wonders if such people really deserve the privileges and benefits of a heritage established by men who said, "Give me liberty or give me death." You may be sure that yours is not a voice crying in the wilderness, but rather the pulse beat of a nation whose greatest hour is yet in the future.

Your comment regarding American freedom and Catholic power is obviously the voice of one who, through personal observation, knows the full significance of the power of the Roman Church. It might be well if Gene Ogden and Harvey Cox could spend at least a moment or two in a country dominated by the Roman Church, in order to appreciate the real meaning of the Roman hierarchy's threat to American freedom. If there are restrictions on the citizenship of lay members of the Roman Church, they are surely not imposed by our Constitution, or by "bigoted" Baptists, but rather by the official position of the Roman hierarchy, which is clearly defined for any objective observer to read.

ARTHUR L. FARRELL

Lansing, Mich.

SIR: Reading the article by Dr. Lippard in the January issue left me stone cold. To borrow another phrase from him, his reasoning is "naive and unrealistic."

Fortunately, I did not linger too long over it before moving on to the next page. Your first editorial paragraph assured me that there are other A.B.C. leaders who by no means agree with the views expressed by Dr. Lippard.

To a great extent, it is preoccupation with such matters on the part of some of our leaders, and the nature of their views or expression of them, that leads to the problem discussed in your third editorial paragraph. I wish we could spend more time with the shorter paragraph that separates these two; for it deals with those things which justify the existence of our A.B.C. and *Missions* Magazine.

Aside from the above noted, the current issue is, in my opinion, tops. Especially good is the article by Dr. Tuller, and the one facing it by Mr. Gallup.

JOHN M. LEGGETT

Juda, Wis.

SIR: In reading Dr. Lippard's column in the January issue, I was somewhat taken back at his concluding paragraph. He quoted the first stanza of the hymn "O God, Our Help" and stated in part: "But he [God] seems no longer to be our shelter from the stormy blast of atomic war. The proposed use of the atomic bomb has taken our hope for years to come out of his hand."

Since when has God ceased to be our shelter from the stormy blast? Since when has the atomic bomb taken away our hope from out of his hands? The Bible still says: "The eternal God is thy refuge, and underneath are the everlasting arms." The Bible still says: "Hope thou in God."

God still has his hands on the pulse of this old, sinful world, and when the clock runs out, it will not be by the hands of a Khrushchev or a Mao—rather, it will be God who will draw the curtain of time over a dying world.

CLIFTON L. HARTMAN

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As I see it

By WILLIAM B. LIPPARD

A NEWS ITEM on a New York newspaper's inside page caught my attention. Probably no other reader of *MISSIONS* saw it in his local paper. If a similar incident had been reported in the United States, most Americans would have regarded it as a falsehood. Against the background of India's caste system this news story reported the election of a member of the lowest, or so-called "Untouchable Caste," as Prime Minister of Andhra state, one of India's many states, comparable to one of our fifty states in the United States. What this really means, and what a forward step it signifies in India, can best be appreciated by Americans if they try to imagine the election of a Negro as successor to Governor Faubus in Arkansas. Your guess is as good as mine as to when that will happen.

Every American Baptist has heard a tourist, or a lecturer, or a missionary at home on furlough, describe India's caste system. For many centuries it has plagued India and has retarded national progress. Through the pioneer efforts of the late Mahatma Gandhi, through legislation, and through support for such legislation, India is getting rid of it. The cynic may well ask why a non-Christian nation makes faster progress in removing social injustice and discrimination than a so-called Christian nation. Here is food for thought on Race Relations Sunday, February 12, and the ensuing Brotherhood Week.

Former Senator John F. Kennedy is now President of the American people, including all who did not vote for him. It is now everybody's patriotic duty to give him loyalty and support as he charts the nation's course under the blackening skies and across the rough seas that lie ahead. And for wisdom and divine guidance, he will need the earnest prayer of all devout Americans of every faith.

The election of the first Roman Catholic as President in 183 years of American history, even though less than 50 per cent of the people voted for him, has enhanced Roman Catholic prestige all over the world. This election means, says the National As-

sociation of Evangelicals, that the Roman Catholic Church has scored its greatest public-relations victory in our generation. Be that as it may, Baptists are in no position to complain. Some forty years ago, to enhance their own global prestige, especially among the small groups of Baptists struggling for existence in the state-church-dominated countries of Europe and Latin America, the Baptists widely proclaimed that *British Prime Minister Lloyd George and U.S. President Warren G. Harding were Baptists*. At the Baptist World Congress at Stockholm, in July, 1923, that fact was given immense prideful publicity. I remember, because I was there.

Moreover, as diagnosed in David Lawrence's syndicated column, Mr. Kennedy's election was due to a voting shift of five million Roman Catholics. They had voted for Mr. Eisenhower in 1952 and again in 1956, but shifted to Mr. Kennedy in 1960 because he is a Roman Catholic. If Mr. Lawrence's diagnosis is valid, what becomes of the bigotry smear on Protestants who voted against Mr. Kennedy because they feared the political aspirations of the Roman Catholic hierarchy?

During the next four years the new President will keep his pledge to the now historic Protestant ministers' conference in Houston, Tex., that he will maintain the separation of church and state. But what happens then? "The religious issue is now deflated," says *The New Republic*. "When Mr. Kennedy runs for re-election in 1964 . . . nobody will beat him." From now on we are likely always to have a Roman Catholic either as President or as Vice-President. Neither political party can afford to disregard the reality of this bloc of five million Roman Catholic votes. Mr. Kennedy himself cited this bloc when in 1956 he then sought nomination as Vice-President.

As I see it, *The New Republic* is in error. The religious issue is not deflated. The reality of this Roman Catholic bloc will keep it very much alive.

Three new postage stamps were issued recently, two by the United States and one by Australia, which merit a word of comment.

One American stamp publicizes "credo," which in Latin means "I believe," and it quotes Francis Scott Key's words, "In God is our trust." Is this now an official American postage-stamp creed? Of course, the 8-cent liberty stamp uses the words, "In God we trust." They are also minted on our coins; but never before has "credo" accompanied them. The majority of Americans worship in Protestant, Roman Catholic, and Eastern Orthodox churches, and Jewish synagogues. Presumably, their "credo" is trust in God. They are not ashamed to admit it. Yet a substantial minority have not this trust. They do not subscribe to such postage-stamp creed. This minority has as much right to cherish and propagate its denial of such trust as the majority. This is the essence of religious liberty.

The second American stamp has some intriguing implications. It honors the late Mahatma Gandhi, champion of liberty in India. Below his picture is the inscription, "Apostle of Non-Violence." For the first time in American history an outstanding pacifist is thus accorded public acclaim and official recognition. This stamp could never have been issued in 1917-1918, nor in 1941-1945, nor in 1950-1953, when pacifists, as conscientious objectors to war and as apostles of non-violence, like Gandhi, cheerfully went to prison or gladly accepted and performed other dangerous tasks in lieu of combatant armed service. Throughout the world the pacifist movement will derive stimulus and encouragement from this little 4-cent piece of paper that honors one of the world's greatest pacifists.

The third new stamp is an Australian 5-pence issue marking the centennial of Australia's national horse race, known as The Melbourne Cup. The stamp features the noted race horse Archer, winner of the cup. Because the race horse is a universal symbol of gambling, the Australian Methodist Church has announced a boycott of this stamp and has laid in a huge supply of old stamps to last until the race-horse stamp is no longer issued.

I doubt whether this Methodist stamp boycott in Australia will give gumption to American militarists to boycott the Gandhi pacifist stamp, or a hint to American unbelievers to boycott the American credo stamp. Unfortunately an extreme fundamentalist organization of American churches has protested to the State Department against the issue of the Gandhi stamp. It seems incredible that a church organization would thus oppose recognition to this great apostle of non-violence.

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

February, 1961

FEBRUARY 17 will mark the seventy-fifth anniversary of the World Day of Prayer. From dawn to dusk, beginning at the International Date Line, church women around the world will observe the day, which has come to be one of the great days of the churches' calendar. A regular feature of the day is an offering—an increasingly important one. The goal this year has been set at \$750,000, but do not be surprised if the total reaches the million mark. In addition to regular commitments, proceeds of the offering will go to two special anniversary projects. One is a literacy, literature, and communications program in Africa. The other will assist interdenominational community planning in Alaska. Thus used, the offering becomes a means of extending the day throughout the entire year; it becomes a way of answering the prayers that have risen in the day-long period around the globe. The World Day of Prayer is sponsored by United Church Women, of which Mrs. William Sale Terrell, an American Baptist, is president. The worship service for the day, "Forward Through the Ages," which will be used in twenty-two thousand communities in this country and in scores of countries overseas, was prepared by Sue Weddell, also an American Baptist, for many years an executive of the Division of Foreign Missions of the National Council of Churches. On pages 20-21 of this issue, Mrs. Stanley I. Stuber, president of the National Council of American Baptist Women, reviews the story of the day, with special attention to the part American Baptist women had in it.

Toward New Horizons: A Goal of \$425,000

THIS is an important month in our American Baptist calendar. It is the month when the America for Christ Offering will be received—for most churches on February 26. From a national point of view, this is not a "special" offering, as someone is likely to call it, but a regularly established part of the total Unified Budget of the American Baptist Convention. It is an annual offering, an integral part of our ongoing missionary outreach. Only from the point of view of the individual church member may the offering be considered "special," and then only in the sense that a contribution to it is over and above a person's regular pledge to the budget of his church. All of which means that much of the work that individual American Baptists and American Baptist churches do together through the Home Mission Societies and The Board of Education and Publication (to which agencies the offering goes) depends entirely on the annual America for Christ Offering. Without that offering, the work which it makes

possible would not be done! So, February 26, or whatever Sunday your church uses for the offering, is a vitally important day. Together we must reach—and exceed—a goal of \$425,000. Doing so will be a long step toward new horizons in our effort to win America for Christ. Asked whether we believe in home missions, most of us would say that we do. But how much do we believe in it? The offering each of us makes will be at least a part of the answer—a very important part.

How Genuine Is Our Love?

NOW in its thirty-first year, Race Relations Sunday will be observed this year on Lincoln's birthday. The coincidence is a happy, meaningful one. The dreams, the ideals, the purposes of the Great Emancipator, though after the passing of a century are far from being realized, are very much alive. They are the dreams, the ideals, the purposes of men and women of good will today, and they will not be denied. In a message for use on Race Relations Sunday, Kyle Haselden, until recently pastor of the Baptist Temple, Charleston, W. Va., now managing editor of *The Christian Century*, calls upon Christians to exercise genuine love in all human relations. He offers two tests of love's genuineness. The first is its approach to the loveless, the love-lorn, and the unlovable. Jesus loved all three—the soldiers who put him to death, the Samaritans who rejected him, the disciple who betrayed him, the men who coldly plotted his death; the tax collector, the woman taken in adultery, the stranger, and the alien; "those whose repulsive filth and disease, dementia and wickedness offended every aesthetic taste"—and he requires this same love of us, his followers. The second test of genuine love is its response to three elemental human needs: man's hunger for a fuller share in the good things of life; his desire for status and recognition; his basic right to be himself. Measured by these standards, how genuine is our love? "When love is genuine," writes Dr. Haselden, "race or cultural background, age or sex, intelligence or wealth will not be a basis for separation."

On Losing A Passport

BESIDES being a pocket-bulging booklet that every American citizen traveling abroad must carry with him, a passport is one of the most valuable documents that any person can possess. It is a certification of his citizenship, of his loyalty to his country, of his right to travel beyond the borders of his own land. It is a symbol of a citizen's integrity, his sincerity, his honor. So a

person who travels in other lands guards his passport with all possible care. It is his one unfailing link with his own country. It is a part of himself. There may be other blows just as hard to bear, but surely one of the hardest is to have one's own Government seize his passport, as it did Alan Paton's a few weeks ago. By this time all the world knows of Paton's outspoken opposition to South Africa's rigid white-supremacy regulations, as its word for "segregation"—*apartheid*—has passed into the language of other lands. Readers of Paton's poignant, heart-throbbing *Cry, the Beloved Country* know the terrifying attitudes and deeds behind that term. They know also something of the Christian character and integrity of Paton himself, who is perhaps *apartheid's* most persistent foe in the world today. On returning to Johannesburg recently, having gone to New York to accept the 1960 Freedom Award, Mr. Paton was forced to surrender his passport. And here is his explanation of the seizure: "I interpret this summary withdrawal of my passport as being the penalty after twelve years of nationalist rule for continuing to say and write what I think to be the truth." *The New York Times* sees it this way: "Mr. Paton's crime was, of course, that he spoke for civilization—and not for the fantastic caricature of it that parades in South Africa and sometimes crawls out from under the rug in New Orleans or Little Rock."

Worldwide Problem Of Alcoholism

ALCOHOLISM is a worldwide problem. In France, where alcoholism is said to be one of the country's most serious social and health problems, the Government recently launched a campaign designed to reduce the consumption of alcohol and to increase the consumption of fruit juices, soft drinks, and bottled waters. From Bonn, West Germany, comes news of an alarming increase of alcoholism in that prosperous land. The report says that in 1959 West Germans spent the equivalent of \$2.6-billion on alcoholic beverages, more than in any other year since the records were started forty-five years ago. In Poland, it is reported that the guardians of the public weal are wringing their hands over an old social problem—"the traditional weakness of Polish males for a glass of spirits and a good fight." The report indicates that in the first half of last year there were on police blotters the records of more than three thousand brawls during village festivities that resulted in "major bodily injuries." In India, the problem of beverage alcohol has become so acute that the Government insists that prohibition be instituted and enforced throughout the land as soon as possible. And here in the United States, where there are approximately five million alcoholics, the churches have been urged to provide funds for basic research on the problem. But research, important though it is, is only the beginning of a solution. We have had research for a long time, but little action. Experts on the research teams tell us that alcoholism is a disease and should be treated as such. Very well. But why do we not do just that? We fight malaria and typhoid fever and tuberculosis by first getting to the causes behind them, by removing these causes in so far as possible, but we go on manufacturing and advertising and selling alcoholic beverages. That difference in

approach obviously reveals our insincerity in calling alcoholism a disease—that and nothing else. If it is a disease, let us treat it as such, by eliminating its source, its cause. No one ever becomes an alcoholic by drinking water or milk. He may be lonely or frustrated or defeated and have all the other symptoms of alcoholism, but he does not become an alcoholic. How long shall we go on kidding ourselves?

What a Difference A Definition Makes!

IT IS BECOMING more and more evident that spokesmen for the Soviet Union and for the United States are using two entirely different dictionaries. To Americans, the word "coexistence" means existing or living together on equal terms; behaving toward others as friends or neighbors should behave. To the Soviets, however, the word means living together, but on the Soviets' terms, always subject to the Soviets' rules. In this definition of the word, all thought of partnership or of equality disappears. So the Soviets want disarmament without workable inspection and controls. And so they foment trouble in the Congo and refuse to pay their fair share of the United Nations' expense in maintaining law and order there. Meanwhile, the Soviets continue their propaganda barrage against "colonialism," which term they deftly restrict to Western-related territories, brazenly assuming that it does not apply to territories enslaved by the Communist colossus. And yet it ought to be common knowledge that Western colonial empires are being broken up as rapidly as possible, and that from these empires have come in recent years scores of free and independent states, with an aggregate population of some eight hundred million, whose representatives now sit in the Assembly of the United Nations and take part in its deliberations. Fortunately, it now appears that the Asian-African states see the vast contrast between these two definitions of "colonialism." It is to be hoped that they will continue to see the difference.

Incipient Revolution In Latin America

NOT COMMUNISM but revolution is the primary, basic fact of Latin America today. Revolution comes first; communism, or something else, second. Beneath revolution and the form it takes lies widespread poverty and filth and disease and ignorance. It is these things that breed and nurture the germs of revolution. It is these that sap the vitality of a people, that drive them to desperation and despair, that urge them on to revolution as their one last hope for the better things of life. Then a leader rises to power, and the revolution, which under different circumstances might have taken a different course, tends increasingly toward making the last state of the people worse than the first. So the task for all Americans who in any way are related to the ongoing affairs of Latin America, is first of all to understand revolution and then to do all in their power to direct it into paths of peaceful social change rather than violent upheaval. American Baptists, with missions in six Latin American countries, can, and must, help toward that greatly desired end.

Toward New Horizons

MAN has an insatiable yearning to cross new and distant horizons. Whether it be religious pioneers like Abraham and the apostle Paul, or explorers like Christopher Columbus and Ferdinand Magellan, or philosophers like Aristotle and Immanuel Kant, or scientists like Isaac Newton and Albert Einstein, or statesmen like Thomas Jefferson and Abraham Lincoln, or missionaries like Adoniram Judson and John Mason Peck, this yearning is one and the same—to reach new goals, to attain new objectives.

It is that spirit that has made this nation great. It brought to these shores men and women who dared to sail uncharted seas; endured the cold, the hunger, and the dangers of living in an inhospitable wilderness; built homes and schools and churches and shops and factories; pushed westward across the Alleghenies, the Great Plains, the Rockies; established here the world's finest example of a free, self-governing people. They did all this because of their always-present, never-satisfied yearning to push still farther back the most distant horizons, to establish at the end of their advance new and challenging frontiers.

That has been the story of American Baptist home missions. With the westward trek of men and women and youth in search of parcels of land to call their own, or of gold to make them rich, or perhaps for the sheer adventure of it all, preachers and teachers and missionaries took the Bible and the ministries of the church. These preachers and teachers and missionaries knew that "except the Lord build the house, they labor in vain that build it."

"But," someone objects, "you are thinking of the past. Granted that there were challenging horizons when this nation was young—where are they today? Haven't we crossed them all? What remains yet to be done?"

Now, asking these questions, which imply that no frontiers remain before us, no new horizons to be crossed, is to be like the man who years ago said that everything that could be invented had been invented, and that no further progress could be made in that direction. And yet this man's descendants were to behold such wonders as radio and television, the jet airplane and the nuclear-powered submarine, to say nothing of the rocket that can thrust a man-made satellite to the moon and beyond.

So we may put it down that as long as man is man, there will be new inventions and discoveries. And there will ever be new horizons in the realm of heart and mind and spirit.

First, there are the far horizons of personal character and of personal commitment to Christ to be reached and extended. In the realm of personal character, in his conquest of ignorance and prejudice and ill will and hatred, man has constantly to push back the horizons of even his finest achievements. To conquer here, in what Rufus M. Jones called our "interior domain," oftentimes requires as much devotion and concentrated effort in the realm of spirit as ever was put into adven-

ture or discovery or invention in the physical world. But, with God's help, we who profess to be Christians must conquer here before we can hope to cross frontiers that extend beyond ourselves. The conquest of self, conquering our interior domain, is, therefore, more than a personal matter; it is basically a missionary obligation.

Second, before us are the new horizons of the growth and influence of our churches. Here is something for ministers and laymen alike to put their teeth into! What is the role of your church in your community? Does its ministry make any difference in your community's corporate life? If your church should close its doors permanently, would the community miss it? These are not rhetorical questions. They are as down to earth as the problems that every community has.

And close on the heels of these questions are others just as pertinent. What is your church doing to extend its influence beyond its immediate circle? Is it a missionary church? To what extent is it interested in establishing a Sunday school, a mission, or a new church in an adjacent neighborhood? Is it willing to provide financial assistance and, yes, personnel, as the First Baptist Church, Burlingame, Calif., has been doing successfully for several years?

There has been in recent years an abundance of talk about growth—or the lack of it—in the American Baptist Convention. But who among us is ready now to match our words with deeds—to start building along with our talking? If we really want to grow, then here is the place to begin.

Third, beckoning from afar are the horizons of a more effective ministry to minority groups throughout this broad land of ours. In our large metropolitan areas the need here is especially urgent. Spanish-speaking and other language groups need the ministries of the church, and the church needs them. For the church to fulfill its missionary obligation here would be virtually to wipe out the problems of delinquency and crime in our overcrowded towns and cities.

Fourth, before us are new and challenging horizons in the realm of race relations. Here is the major social problem of our day—one that merits top priority in all our thinking and planning for the future of this nation. And to come closer home, it should be a top priority for the churches. Our churches simply cannot go on talking about good will and love and brotherhood and expect to be taken seriously—unless they are willing to stand up and be counted in the struggle for the integration of the races in the public schools, equal treatment before the law, fair-employment practices, and, most important of all, no discrimination in the churches themselves. How about it in your church?

The list of specifics could go on and on until it included every area of life—which it must if we are to be Christians in deed as well as in name. Any church worthy of its heritage must press constantly toward new horizons or forfeit its right to exist. A church that is nonmissionary or antimissionary is not a church. A true church follows its Lord, who came that men might have life, and have it abundantly.

Ideas That Have Gripped Me

Number Twenty-eight in a Series

By HILLYER H. STRATON



JESUS CHRIST is larger than all our small views about him. If there is any one idea that has molded my life and thinking, it is this. When I was nine years old my preacher father laid me in the waters of baptism as the first candidate of his ministry in the First Baptist Church, Norfolk, Virginia. It was the fall of 1914 and the rumblings of the First World War were beginning to make their impact on American complacency. Someone had predicted the end of the world. I had seen a cartoon about it in the paper, and did not want the world to come to an end before I became a Christian!

And so, Jesus Christ came into my nine-year-old life and assured me that he was adequate. He was big enough for a boy's need, and since that time I have found him big enough for every accomplishment and every disappointment, every joy and every sorrow, every doubt and every affirmation, every moment of strength and every time of sickness.

My introduction to philosophical and theological thinking was in the hectic days of the roaring twenties. Skeptical theology was riding high, and it seemed to a young man entering college that if Christianity were to persist at all it would be in a weak and attenuated form, with Jesus remembered, if at all, as an Oriental mystic who said some rather striking things and who was finally martyred on a cross because he ran afoul of time-serving religious leaders. But slowly the great tides of God's power in Christ began to turn, and Jesus appeared bigger far than skeptical theology. This became evident, thanks to the thinking and writing of Karl Barth, Hendrick Kraemer, Gustav Aulen, William Temple, and others of like ability.

It is an interesting observation that vitality in religion in the thirties and forties, even in the field of evangelism, was best preserved and fostered by the co-operative Christian movement that was associated with the predecessor of the National Council of Churches. The only major preaching missions in great cities, missions to students, and the promotion of worldwide communion were all carried out under its auspices. Evangelistically, it would have been a dry time indeed apart from what the churches were doing *together*.

There has been considerable debate about the so-called revival in religion that we have experienced in recent years. It is well open to question, but there is an undoubted surge in church attendance, accessions, finance, and building. Unfortunately, the times have also seen a religiosity, a moralism, often a weakening of personal integrity, and a rise in racial intolerance and economic reactionism that rightly give us pause. Yet if there has been over-all advance in Christian understanding

personally, socially, and internationally, and I believe there has, it is more than a coincidence that the very upturn has been paralleled by the birth of the World Council of Churches in 1948 and its growth since.

So again and again it has come home to me that Christ is too big for our small dimensions. When he said, "I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18), he was not picturing hell on the offensive, using its gates as a battering ram. Rather, he was saying that the forces of evil will be destroyed by the church triumphant. In the moving high priestly prayer in John 17:21, Jesus prays: "that they may all be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me."

So the unity of believers seems to be a prerequisite for the evangelization of the world, or certainly the acceptance by the world of the Christ way. There has been a phrase that has been easily bandied about by some ecumenical thinkers: "the sin of denominationalism." Certainly all Christian bodies are under the judgment of God, but it is not sin to have witnessed bravely to divine truth. The sin comes in remaining children when God wants us to progress until "we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:13).

Baptists, particularly, must take the teachings of the New Testament seriously; for we have prided ourselves on being the people of the Book. Christ is too big for us, all twenty-two million of us. He once said, "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16). If he is going to accept these other sheep, and bring them, who are we to say that they can have no part with us?

Now, this does not mean, and never has meant, one monolithic structure that presses believers into its own mold and demands absolute or even conditioned obedience. The church knew this once and there was little health in it. It can well mean a continuation of the witness to the sovereignty of God that has been the glory of Presbyterians and Reformed; the vital burning of the Spirit that belonged to original Wesleyanism, to Quakers at their best, and even to the modern enthusiasm connected with the Pentecostal movement; the churchmanship of the Anglicans; and the theological ruggedness of the Lutherans. Certainly there is a place for personal redemption and the individual's knowledge of the new life in Christ that is the witness of the gathered church which lies behind our Baptist tradition.

Toward New Frontiers

The frontiers of our day are in the lives of men and women, boys and girls, whom to serve in the spirit of Christ is our home-mission responsibility

By PAUL C. CARTER and HELEN C. SCHMITZ

HOW LONG can there be new frontiers? The answer depends in part upon Christian faith, insight, and imagination. Without these qualities, John and Sally Peck would not have known the lure of the frontier in early nineteenth-century America.

Through eyes of faith, Henry L. Morehouse saw opportunities on frontiers of his day (1834-1917) to organize a fund which made grants to two thousand churches, begin mission work in Alaska, establish ten colleges for Negroes, and increase the number of home missionaries from 238 to 1,053.

Through eyes of faith and courage, Frank W. Padelford surveyed the frontier of Christian higher education in the early twentieth century and pioneered in developing a ministry to Baptist students in state universities, establishing a broad pattern of missionary education and founding the Board of Education as the higher education arm of American Baptists.

With dedicated imagination and determination, Luther Wesley Smith saw new frontiers in both Christian education and Christian higher education. The results include Green Lake as a national conference and training center, a vital new curriculum of Christian teaching, a national student-aid program, and a more dynamic and comprehensive ministry of Christian education through The Board of Education and Publication.

The old frontier began to recede as our nation developed. The great expanse of land was occupied. Cities began to grow in number and in size, until no geographical frontier existed, except in Alaska. Nevertheless, a new frontier emerged, so difficult to penetrate, it staggers the imagination. This is the frontier of a vast num-

ber of people, well fed, well educated. They live everywhere in city, town, village, and open country. These people of the new frontiers are difficult to recognize, for in looks and actions they are not unlike everybody else. There is one big difference. They are men, women, youth, numbering in the millions, who do not know God.

So it is that frontiers continue to challenge the present leadership of the American Baptist Home Mission Societies and The Board of Education and Publication. The persistent demand for new churches has dramatized the new frontier of the past decade. G. Pitt Beers, Theron Chastain, and William H. Rhoades have pioneered on the contemporary scene to provide modern answers to an age-old endeavor to bring men, women, and children to the knowledge and service of God through Jesus Christ.

In the area of Christian teaching, Richard Hoiland and Ronald V. Wells lead The Board of Education and Publication in a strong American Baptist ministry through the Sunday church school, youth evangelism and commitment, campus ministry and theological education.

Just as John Mason Peck was aided by scores of fellow frontiersmen, the present leaders of home missions and Christian teaching have the support and dedicated assistance of hundreds of "pioneers" who look toward new horizons. Here are some of these modern frontiersmen.

Kenneth L. Cober leads American Baptists toward new horizons in Christian education. The son of Alvin A. Cober, an early missionary to Puerto Rico, he exhibits the enthusiasm and creative imagination of a true



Mary Murray welcomes the children to her trailer-court chapel, Detroit, Mich., in ministry to new frontiers



Inside the chapel, these alert, lovely children are an inspiration and challenge. What will their future be?



President Milton K. Curry, Jr., center, spearheads drive to move Bishop College from Marshall to Dallas



The American Baptist Publication Society recently made a gift of \$400 in books to Chicago Baptist Institute



Levittown, Pa., as viewed from the air, is not unlike other Levittowns springing up in rapidly growing U.S.A.

pioneer in the modern scene. As director of the Year of Baptist Achievement, Dr. Cober brought a new awakening and a new striving to Sunday church schools throughout the American Baptist Convention. The Y.B.A. firmly established the monthly teacher-training conference, the Standard of Achievement, and increased attendance, causing some Sunday church schools to look "like Easter in October."

In his forthright leadership of the Baptist Jubilee Advance, second year, Dr. Cober guides American Baptists toward new horizons through depth Bible study, spiritual enrichment, and strengthened personal commitment through "face-to-face groups." Here is living evidence of how the pioneering spirit finds expression in the denominational program of Christian education.

WILLIAM R. WEBSTER explores new horizons as the minister to eight hundred Baptist-preference students at Indiana University, Bloomington, Indiana.

Like the student population of most large universities, they come from many states and from seven other countries. Over two hundred are married, many of them coming to campus with "Just Married" signs in the trunks of their cars. Also, a large group of graduate students are preparing to take their places in the professions and in the business world.

With Baptist students and the university community clearly in focus, Bill Webster has helped the Roger Williams Foundation define its goals in simple terms:

To PRESENT the claims of Jesus Christ to uncommitted students and faculty on the campus;

To TRAIN students for continued Christian service through evangelism, church-school teaching, choir, and social action;

To EMPHASIZE personal Christian growth among the students, including prayer and a mature understanding of the Bible;

To FOSTER the application of the Christian gospel to the problems of our day;

To PROVIDE opportunities for worship in the Sunday morning congregations and in groups of students;

To PROVIDE in a church setting opportunities for social life within the fellowship of Christian men and women.

Implementing these goals is the constant concern of the Roger Williams Foundation and the First Baptist Church, Bloomington, Indiana, whose pastor, W. Douglas Rae, is a foremost preacher to students and president of the American Baptist Education Association.

Howard R. Moody, pastor of Judson Memorial Church in Greenwich Village, New York city, probes new horizons every day as he ministers to students, intellectuals, artists, narcotic addicts, and beatniks. Situated in the midst of New York University, the world-famous Village lies at the foot of fashionable Fifth Avenue and a stone's throw from slum dwellings of the lower East Side. Fortunately, Judson's concern is not so much for itself as an institution, as for the community it serves. In wholehearted agreement with this philosophy, Mr. Moody exercises his imagination and boundless energy to make the gospel relevant to life in his modern mission field.

To attract artists and students, Judson Memorial Church sponsors an art gallery, a dramatics society, chamber-music concerts, and lectures by prominent

theologians. Sometimes its members gather in Village coffee houses to read modern poetry or attend a late jazz session. Most members of the church are also active in Village political and social groups.

For the teen-agers, all of whom are exposed to delinquent behavior, Judson runs a youth center three nights a week for nearly one hundred boys and girls. A number of them are known narcotic addicts. "We know they will probably never be church members," admits Howard, "but it's a ministry: we keep on doing it."

For the N.Y.U. students, Judson Memorial Church sponsors a co-operative dormitory. Half of the thirty students in this co-ed, interracial dorm are citizens of the United States; the other half are from other countries. "Again, most of these kids are not members of Judson," Mr. Moody explains. "Yet here they absorb the atmosphere: they know the church is concerned for them. And when they go home to Ghana, for example, they will be among the leaders whose influence really counts."

Milton K. Curry, Jr., has undertaken the herculean task of moving a college ninety miles. Bishop College, which was established at Marshall, Texas, eighty years ago largely for the education of Negro youth, has found its location to be increasingly problematic. In competition with another college in Marshall, it has been obliged to draw students from other parts of Texas, notably Dallas and Fort Worth.

Challenged by President Curry's vision of greater service for Bishop College, plans are well under way to move the school from Marshall in East Texas to a hundred-acre campus in south Dallas. The ninety-mile move is possible through co-operation on a broad scale, involving American Baptists, Texas Baptists, Negro Baptists, citizens and business firms of Dallas, and, of course, the alumni and friends of the college.

The college expects to occupy the first five buildings on the new campus in September. The only institution of its kind in central Texas, it will combine a high standard of college training with Christian ideals.

Bishop College is proud of having helped educate twelve hundred public-school teachers and administrators, five hundred ministers, one hundred physicians, and thirteen college presidents.

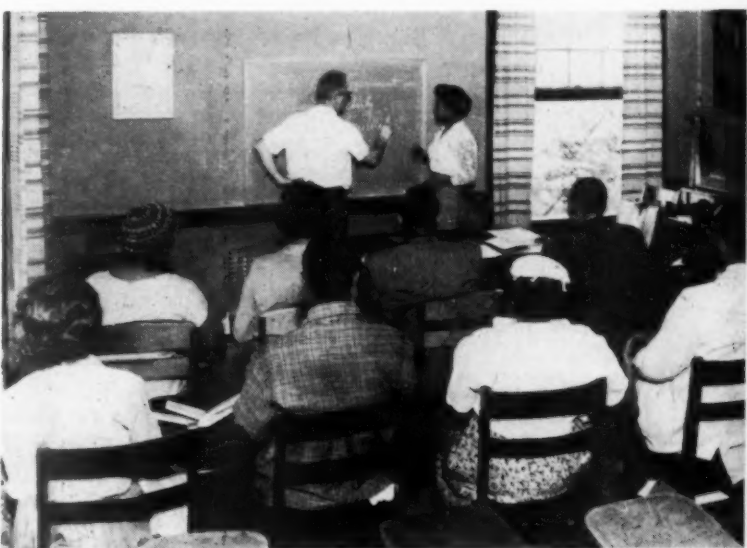
President Curry sees the move to Dallas as writing the most important chapter yet in college history.

MARY MURRAY, an ordained minister and missionary for many years, pioneers among a moving population. The people of her parish remind one of covered-wagon days, for they live in houses on wheels. There the resemblance ends, for trailer homes today are elegant. Many of them have three bedrooms, air conditioning, television, and are set amidst beautifully planted patios. Dwellers in trailers are in no sense underprivileged, but all are looking for the better life.

Since the beginning of the Second World War, Miss Murray has lived and ministered on the outskirts of Detroit, where there are hundreds of trailer parks. She uses two trailer chapels. During most of the year, these are parked in different areas, so she can move them with a minimum of effort. However, during the summer, both are used simultaneously to house the Bible-school classes. Two sessions a day are held for a week



A vacation Bible school at Peoria Friendship House, Peoria, Ill., offers basic training in good citizenship



Robert M. Colpitts, Chicago pastor, has served on faculty of Chicago Baptist Institute for past ten years



Forty churches in the Los Angeles area engaged recently in a church-strategy study. Room for church extension

in one park, and then the trailer chapels are moved to other parks, until ten or twelve schools have been held.

Last summer, for the first time since the early days of her ministry, Miss Murray received overt opposition to her work. At that time she wrote:

"The notice of trouble came with the shooting of firecrackers under the trailer during the school session. The teachers and the children calmly continued as they had been doing.

"When the gang realized their outside disturbance was a dud, they joined the activities indoors. They carried with them apples, plums, bubble gum, cigarettes, clay, pea-shooters, and other equipment. But school activities went on. During that week a great change came over the gang. . . ."

THE MIGRATION of Negroes from the South to the North and West has created another facet to the new frontier, and it has strong emotional implications. The new situation requires Negroes to adjust to a new culture, while racial tensions beyond their control make that adjustment increasingly difficult. It is on such a new frontier that Baptist educational-center missionaries do their work.

J. Alfred Smith is one of eleven pioneers in this field. He is an American Baptist missionary, but he also works with the eighty-eight Negro churches in the General Baptist Association of Northern California. The churches are in cities, in lumbering or resort areas, and in agricultural regions. Mr. Smith writes:

"Some of the people migrated from the cotton fields of the South seeking a better country, as did the early Hebrew people. They were without education. They had no resources except for the fire of faith, but they made the long trek to California and found themselves in a strange land. Speech, dialect, manner of dress, religion, customs, all seemed strange. Some hesitate to give up their old ways. All of my resources and skills are being used to lead them to accept newer and better methods of worship and Christian education. I do not work alone, but have the volunteer service of a number of well-trained college and seminary men. Moreover, our work has been strengthened by the Christian Higher Education Challenge scholarships for young ministers. Three are at the Berkeley Baptist Divinity School; others are studying in night school; and many receive individual instruction and guidance from the center."

The new frontier is also in the inclusive membership of the Emmanuel Baptist Church, Brooklyn, N. Y.

When the great sanctuary of the church was constructed two or three generations ago, the steeple was not built. Instead, the church used the money to build a Christian center in another neighborhood.

When, a few years ago, urban renewal plans called for the demolition of the center, the program was transferred to the church. The move immediately called for an integrated church. In a courageous and dedicated manner the church has persisted in the course it had determined to follow. The decision was right, but difficult to carry through. The church members had, not only to discard all learned racial prejudices, but also to bridge cultural differences.

The director of the center program, Dallas Hinton, writes:

"The children of the center come from varied backgrounds. Some come from the finest homes you can envision, and some from the most wretched. Della, a bright six-year-old, attends a private school, and has already won a music scholarship. Her manners are flawless and her personality attracts many friends.

"Eleven-year-old Marsha has averages above 90 during the school year. Sissy is twelve and a good leader, but she indulges in temper tantrums and tears. She comes from a broken family and lives in a crowded basement apartment. Butch is tense, withdrawn, subject to tantrums—an unhappy eight-year-old. He is one of eight children, and his home is poor and crowded. No one wants to rent to large families."

Emmanuel is one of thirty-four Christian centers.

The above-named modern frontiersmen are but a few of the hundreds working today to claim America for Christ. For 130 years the work of American Baptists through home missions and Christian teaching has moved forward hand in hand. New churches called for Sunday schools, teaching materials, Bibles, and better-trained pastors and lay workers. As in the pioneering years of the past, much of the present program is closely related to the churches—through camps and conferences, evangelism, the campus ministry, and so on.

The America for Christ Offering, with a goal this year of \$425,000, is needed as an essential part of the Unified Budget to maintain and strengthen the services of the American Baptist Home Mission Societies and The Board of Education and Publication. Without this offering much of the work of these societies would have to be discontinued.

As you give to the America for Christ Offering, you support a vital ministry which, in the tradition of our pioneering forefathers, *must* move toward new horizons.



Howard R. Moody



William R. Webster

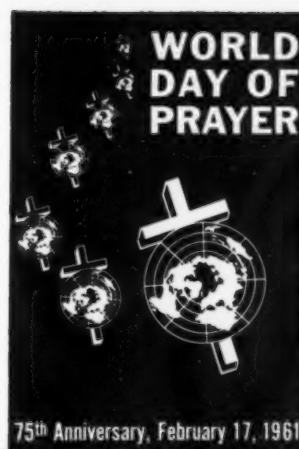


New frontiers as close to us as Main Street, U.S.A.

Seventy-five Years of Prayer

On the seventy-fifth anniversary of the World Day of Prayer, the Christian world mission is an ever-enlarging opportunity and challenge

By HELEN H. STUBER



THE SEVENTY-FIFTH ANNIVERSARY of the World Day of Prayer, which will be celebrated on February 17, has special meaning for us as Baptists. The day is sponsored by United Church Women, and its history is closely interwoven with that of women in the churches. Although there may have been organized work for women in the churches earlier than the records suggest, credit goes to Baptist women in Boston for organizing the first woman's society. The date was October, 1800, and the society was called the "Female Cent Society of Boston." (The name probably came from the fact that women put their pennies for missions into mite boxes.) In the months and years that immediately followed women in other denominations or communions became organized into missionary societies under various names.

In these early days probably no one had any idea of the infinite possibilities of the movement that was being started. Women met to sew and piece quilts, to make rag rugs, and to give their money to the home- and foreign-mission boards of their denominations.

By the middle of the nineteenth century, missionaries were returning from the various fields with reports of the great need for work among women and children. It became evident that women missionaries were needed. In November, 1869, Isabella Thoburn an educator, and Clara Swain, a physician, went to India as the first women missionaries to be sent by a women's organization into a foreign field. These two missionaries were followed by others, and in 1871 Baptist women sent a missionary to Burma.

This whole missionary movement was founded in prayer and faith, and so it is not surprising to find the suggestion made that a day be set aside for prayer for missions. Mrs. Darwin R. James, of the Presbyterian Church in the U.S.A., initiated the observance of such a day for home missions in 1871. Two years later, Mrs. Helen Barrett Montgomery and Mrs. Henry W. Peabody, two outstanding Baptist leaders, initiated the observance of such a day for foreign missions.

For many years the two days were observed. When the Council of Women for Home Missions was organized in 1908, it assumed responsibility for the World Day of Prayer for Home Missions. Likewise, when the Federation of Women's Boards of Foreign Missions of North America was formed in 1915, this federation became responsible for the World Day of Prayer for Foreign Missions. It was not until 1919 that the two ob-

servances were combined, and the present World Day of Prayer for Missions came into being. The first Friday of Lent was set aside as this special day, and so it has remained ever since.

Not only did Mrs. Montgomery and Mrs. Peabody have a large part in initiating the World Day of Prayer; they were also instrumental in establishing the union women's colleges in the Orient, which through the years have received financial support from the offerings on the World Day of Prayer. In 1913, these two women started out on a world tour with the object in mind of exploring the possibility of establishing a college in South India after the pattern of Isabella Thoburn College in the north. Hundreds of girls by this time were being graduated from mission high schools without opportunity for college work. A visit was made to the hospital at Vellore, then in charge of Ida Scudder, who was making an outstanding contribution to medical missions. Needs were everywhere observed and the matter was thoroughly explored.

Upon the return of Mrs. Montgomery and Mrs. Peabody to the United States, Mrs. Peabody was made chairman of a campaign to raise money for the establishment of seven union women's colleges in the Orient. The First World War broke out and it was necessary to postpone a financial drive, but even before adequate funds were in hand the colleges began to open. A promise of a million dollars was secured from the Laura Spelman Rockefeller Memorial Fund if the women could raise double that amount. Two million dollars was a tremendous sum to raise in those days, but raise it they did. With the three million dollars in hand, seven union colleges were built—three in China, three in India, and one in Japan.

Emphasis has never been placed on the raising of money on the World Day of Prayer. Rather, the offerings have come as a spontaneous expression of concern for others, as Christian women have prayed together. Nevertheless, there has been a steady growth, not only in the number of persons and countries participating, but also in the size of the offerings made. Nearly a half-million dollars is given yearly through services held in the United States alone. This money is made available for home- and foreign-mission projects and is equally divided between the two.

In the early days three projects were listed for support. They were: (1) Christian literature for women and children; (2) women's Christian colleges in the

Orient; and (3) work among farm and cannery migrants. Support is now given nine interdenominational schools and colleges overseas, largely through scholarship aids. Two of these colleges, Tokyo Woman's Christian College, in Japan, and Isabella Thoburn College, in India, are celebrating their seventy-fifth anniversaries this year.

Providing Christian literature for women and children continues to be a most important task, as literacy campaigns grow and as free public education expands. Booklets of prayers, Sunday-school materials, nursing manuals, articles on the Christian home, as well as specially written readers for new literates, are provided. Libraries on wheels, or bookmobiles, help to circulate books, magazines, and pamphlets in rural areas far from any library facilities. Christian literature has increased, both in quantity and in quality, in many of these countries where there are younger churches. Yet the distribution of literature remains one of the most important of our united tasks.

One of the most recent projects has been to give support to students who come to this country for study. This is done through the Committee on Friendly Relations Among Foreign Students.

TO THE WORK among farm and cannery migrants, in the area of home missions, have now been added a Christian ministry to Indian Americans and a ministry to low-income rural communities. A program for Indian Americans is carried on in ten government schools in ten states, including Alaska. The curriculum includes English and vocational courses so that young people will be prepared to take jobs in non-Indian communities. Indian Christian leaders are trained on an interdenominational basis for indigenous evangelical leadership. Another facet of the program is the provision of counseling centers where advice may be received on housing, employment opportunities, and where orientation can be given to Indian groups for life in new communities.

In our nation nearly three million rural families fall into the category of low-income groups. The church offers to these people guidance in such matters as nutrition, farm management, soil conservation, child guidance, and Christian family life. Projects include literacy classes, portable libraries, recreational programs for young adults, and leadership training.

A program of ministry to migrants is carried on in twenty-seven states. Its purpose is to meet the direct human needs of these people who are always on the move. Child-care centers are set up. Clubs are provided for children of school age. Mothers are taught how to make a better home life for their families. Opportunities for worship, for recreation, and for counseling are provided. One of the best-known features of the migrant program is the ministry of the Harvester. This is the name given to the station wagons which circulate from camp to camp. These are equipped with portable organs and altars for worship services; with film projectors and screens and other recreational and educational materials; and with first-aid kits.

As we mark this seventy-fifth anniversary, what are the hopes and dreams for the future? As our world gets smaller through means of modern communication and

transportation, we are increasingly aware of the importance of programs that unite us as Christians, interdenominationally, interracially, and internationally.

As a part of the anniversary celebration, five prayer fellowships are being held abroad and thirty-two are being held in various parts of the United States and Canada. Those in this country and in Canada are being held in January and early February. The five abroad are being held February 12-17, closing with the observance of the World Day of Prayer. Of these, one is being held in Africa, in Kitwe, Northern Rhodesia; one in South America, in Lima, Peru; one in Mid-Asia, in Bangalore, India; one in East Asia, in Hong Kong; and one in Europe, in Zurich, Switzerland.¹

The purpose of these prayer fellowships, as stated by the planning committee, is "to help the women of the churches: speak together concerning the relevance and power of prayer for the work of God's people in the world today; share some biblical study of God's action within history; consider the crucial problems of the particular geographic area; seek to discover God at work in the midst of these problems; propose some concerted effort of Christians toward their solution." Attendance will be limited to fifty women from each area. Interracial teams will be sent to these fellowships.

Anticipating an increase in offerings, two new projects are proposed. These are in addition to the ongoing projects mentioned in this article. One is for Africa and the other is for Alaska. A hundred thousand dollars is needed for each of these projects.

Africa needs a million Christian books by African authors in African languages and these should be supplied with all possible speed. In 1958, the African Literacy and Writing Center was established in Northern Rhodesia. Help is needed here to provide faculty members, teaching materials, and partial scholarships.

The church in Alaska is asking for special help now. A new society is being developed in this our forty-ninth state. Only 10 per cent of the 233,000 inhabitants are related to churches. Leadership and equipment are needed to give strength to the newly organized Council of Churches of Alaska, as well as help from specialists in church planning and social welfare.

MUCH has been accomplished during the past seventy-five years as Baptist women have prayed and worked with women of other denominations. The names of many Baptist women appear as leaders during these decades. For nine years Margaret Applegarth was chairman of the Committee on the World Day of Prayer. She contributed much through her skill in writing, her great interest in missions, and her devotion to the cause of Christ.

As women gather in the 145 countries around the world this year, uniting in the program entitled "Forward Through the Ages," which has been translated into many languages, and as prayers once more encircle the globe, may we all be renewed in faith and in purpose to serve the God and Father of us all.

¹ Mrs. William Sale Terrell, president of United Church Women, will go on the Prayer Fellowship team to Lima, Peru; Mrs. Stanley I. Stuber, president of the National Council of American Baptist Women, will go to Hong Kong; and Mrs. Wade McKinney will be a leader on the team meeting with groups in Little Rock, Ark., Nashville, Tenn., and St. Louis, Mo.

Dr. Lahrson (left) and Nils Engelsen

A VIEW OF EUROPE FROM THE BRIDGE OF FRIENDSHIP

By GORDON R. LAHRSON



A FLIGHT from New York to Zurich takes just seven hours. A discussion among tourists frequently highlights how quickly they can go and return. But something more than jet propulsion is needed to enter into the life and culture of Europe.

There is much to see from the tourist point of view. Yet, Europe in the eyes of American Baptists is more than a showcase. It is an area of responsibility. We have a mission in Europe—not in the sense of an organized missionary enterprise, but in the sense of a purpose, a function, a God-given task. The intent of that mission is, in the word of the apostle Paul, to be “ambassadors” on behalf of Christ. In this relationship American Baptists and European Baptists enter into one another’s lives.

In the early summer of 1959, I came as the European representative of the American Baptist Foreign Mission Societies. These two years have been revealing. They have underscored the importance of this task, which is constantly changing. As I have met with Baptists in many churches and institutions of both Western and Eastern Europe, I have understood better what Paul meant when he wrote to the Romans: “that we may be mutually encouraged by each other’s faith.”

I became immediately aware of the significant role of Edwin A. Bell in his fifteen years of service in Europe. He and W. O. Lewis before him were Christian ambassadors. They built bridges of understanding and good will.

Across those bridges American Baptists have gone with food, clothing, funds, and all the healing ministry of Christ’s compassion. Churches and schools which the bombs of war destroyed have been rebuilt. American Baptist youth have joined with European youth in projects of reconstruction. It is not the policy of American Baptists to send missionaries to Europe, but no less significant are these bridges that link us with the European continent.

There has been two-way traffic across these bridges. Recently a Baptist youth leader from Europe spent several months in American Baptist churches, schools, and summer assemblies. So positive was his influence every-

where he went that a state-convention executive remarked, “He ought to be a ‘missionary’ to the United States!” It is the privilege of the American Baptist Foreign Mission Societies to bring a number of these “missionaries” to our shores.

This Baptist relationship between two continents, however, did not begin yesterday. History comes alive for anyone living in Europe. “How old is it?” is always an appropriate question. Not long ago I was traveling with one of my European friends who was particularly well informed on places of antiquity. He pointed with pride to ancient buildings and historic scenes. When we came to one village, he said, with a note of apology, “This village is only four hundred years old.”

What a great debt we owe to Europe. We cannot listen to the music of Bach, Beethoven, and Mozart without remembering that indebtedness. Treasures of art and literature can be found in hundreds of museums and libraries.

In particular are we indebted to Europe for much of our Protestant heritage. “The Wall of Remembrance” in Geneva is a sculptural portrayal of the major leaders of the Protestant movement. Luther, Knox, Zwingli, and many others are depicted. I was glad for the opportunity on a visit to Prague in Czechoslovakia to see the Bethlehem Chapel, where the reformer and martyr John Hus preached in the early fifteenth century. It is significant that the house, which has been rebuilt, where John Calvin was born in Noyon, France, is now used alternately by Baptist and Reformed churches.

European Baptists belong to these Protestant roots, even though they are a comparatively young denomination. Although the movement was influenced by Thomas Helwys and John Smythe when they came to Holland in the seventeenth century, the major Baptist initiative on the continent came in the nineteenth century through the courageous witness of Johann Oncken in Germany and other pioneers in Sweden, Norway, Denmark, Finland, France, and Russia. They were persecuted for their faith. They met, as did the early Christians, in homes. They were evangelical pioneers of religious freedom.



Some of the forty-odd pastors who participated in the theological course given in Prague, Czechoslovakia



This modest preaching station is the immediate answer to widely recognized need in growing suburb of Prague

Last summer, Mrs. Lahrson and I were in Vällersvik, Sweden, for a conference of Swedish Baptists. This place, which is now the center of activity for youth and other groups, is a memorial to the first Baptists in Sweden. On the beach where the young people have their camp grounds, a monument marks the spot where the first believers were baptized. Near by is a memorial in which has been placed an old door taken from the jail where F. O. Nilsson, the first pastor of a Baptist church in Sweden, was imprisoned for his faith. This setting is a constant reminder to all Baptists who come to Vällersvik of the struggle of those whose faith is their heritage.

THIS QUEST for freedom, with its inevitable conflict with the established order, has made the Baptists in Europe to a large extent a distinctive people. The dominance of the state church, whether Catholic or Protestant, has frequently ostracized Baptists from the full life of the community. While the status of the free churches is improving, and although there are instances of co-operation on the part of state-church leaders, Baptists and other groups outside the state church are still regarded by many as "sects."

In spite of the handicaps of inadequate resources and recognition, there are many examples of strong and vital churches and institutions. It is not hard to see, however, why these handicaps in some countries have resulted in small and struggling churches. Yet, even the smallest Baptist group represents a spirit desperately needed in Europe. While crucial battles for freedom are being waged on political and economic fronts, the freedom of man to bear witness to his faith is often achieved only through struggle and hardship. For this reason encouragement and support of European Baptists is vital to the cause of human freedom and evangelical Christianity everywhere.

The challenge of Europe is seen in its contrasts and variations. Nowhere else in the world does variety bring so much charm. Every national boundary leads to another world of culture and language. Each of the twenty four cantons of Switzerland has its own unique customs and traditions.

This fascinating world of differences produces Baptists with as many variations as there are languages.

Each country has its own "Union" (Convention), which unites churches in a common purpose. A number of unions have made notable ventures in evangelism and in programs for children and students. American Baptists are sharing in several of these ventures.

Although impressive statistics are all on the side of the state churches, the vitality of the Baptist witness is seen in its emphasis on redeemed persons and the mission of those who belong to the church. In France, new fields are constantly opening through the evangelistic efforts of pastors. Only the limitation of support and leadership stands in the way of greater advance. New churches in Germany and Sweden, as well as in many other countries, testify to the evangelistic motive of European Baptists.

Pierrefonds, France, serves as a summer camp for children and youth. In Antony, Paris, a recently constructed student center faces the challenge of a community where six thousand students live. In Germany, a program for Baptist students reaches into several university areas. Participating in two conferences in Berlin, I was stirred by the realism of the discussions and the devotion of the students to the Christian cause.

THEOLOGICAL EDUCATION is exceedingly important. Here also the primary concern is that the basic training for church leadership be in the language of each country. Students for the ministry are encouraged to take the full course in the school of theology of the state university. But more than this is needed. For the same reason that Baptist seminaries are essential for American Baptists, European Baptists have put great emphasis on their training schools.

The oldest theological school on the continent is Betel-seminariet in Stockholm. The year 1966 will mark the one-hundredth anniversary of this important institution. Plans are under way for new and more adequate buildings. The same is true in Denmark. In a few years a new center for ministerial and lay leadership training in Copenhagen will take the place of the present school in Töllöse. The new schools in Oslo, Norway, and Vinkenhof, Holland, are facing the need of further expansion. The same is true in Hamburg, Germany, where present facilities are inadequate to meet the pastoral needs of one hundred thousand German Baptists. Two training



The widespread interest in theological discussion may be seen in large attendance at course in Warsaw, Poland



Here is a closer view of some of the pastors who found inspiration in the theological course offered in Warsaw

schools for the ministry in Vaasa, Finland, Swedish and Finnish, are exploring possibilities of development by closer co-operation. In Warsaw, a project is nearing completion that will be the focal point for the Baptists of Poland. It will provide facilities for a seminary, administrative offices of the union, several apartments and a church. This is the only place in Eastern Europe at the present time where such a project includes a co-operative relationship with American Baptists.

But more than buildings is needed. An effort is being made to raise the standard of theological training. The attainment of all the goals is dependent to no small extent on the missionary concern of those able to share. The American Baptist Foreign Mission Societies have had a part in the development of these schools in Northern Europe. In several projects they have worked co-operatively with Southern Baptists. A continued support is imperative.

Theological interest is evident among European Baptists. Biblical and doctrinal discussions take precedence over practical matters. There is a growing awareness, however, that ways and means are important. This was brought out last summer in a theological conference on the ministry in Sweden that brought together representatives from all the Scandinavian countries. The discussions were both theological in content and practical in application. Participating also in two theological courses for pastors in Czechoslovakia and Poland, I was delighted to find an eager questing that is sometimes lacking in those of us who so easily take for granted the opportunities we have.

WHILE each union has its own distinctive mission, no Baptist group can live unto itself. These are days when all of Europe is striving to eliminate trade barriers between nations. It is equally important that there be increasing co-operation between Christian groups. The International Baptist Seminary in Rüschlikon-Zurich, built and supported by Southern Baptists, is an outstanding example of this larger fellowship. Here students from all areas of Europe learn and live together.

The European Baptist Federation is another channel of co-operative life among Baptists. Through the patient and creative leadership of its secretary, Erik Ruden, the federation holds the promise of a new day when the

common purpose of Baptists will more and more unite them in a community of service.

Several unions have their own missionary societies through which the gospel is sent to many parts of the world. In order to give the opportunity of missionary outreach to countries which do not have their own organizations, the European Baptist Missionary Society was founded in 1954. The mission field of the society is Cameroun.

What about co-operation beyond the denominational boundary? Coming out of the long struggle for their own existence, Baptists of Europe have to a great extent remained outside the ecumenical movement. A few unions are members of the World Council of Churches, and many more belong to local interdenominational groups. There are some signs of a growing recognition that Baptists, without sacrificing their principles, should have an active role in the total Christian family.

FELLOWSHIP is imperative in a world where isolation is impossible. Beyond all the fences that separate is a bond that unites. I felt this kinship with the Baptists of Russia as I worshiped in their churches. There is a craving for fellowship everywhere.

But fellowship is not enough. Living in Europe, one is constantly aware of the tensions and torments of our divided and materialistic world. What is the relation of the church to these problems? To be sure, the major purpose is evangelism, but evangelism cannot be set apart from the total relations of men and nations to one another.

A movement within the German Lutheran Church is stirring the minds and hearts of evangelical Christians on the continent. It is stimulating churches to an awareness of their responsibility for peace and justice in the world. Academies and lay institutes have been set up in which conversations between churchmen and laymen of every vocation have confronted the Christian responsibility for a new order of life.

Here is also a responsibility for Baptists and all other free church groups. They are called to an inclusive evangelism in which reconciliation with God is found in reconciliation with man. It may be that lay institutes for free churchmen are needed. Time is running out. We must work while it is day.

AMONG THE CURRENT BOOKS

HIS LIFE OUR PATTERN. By Clarence W. Cranford. Broadman Press. \$2.75.

For pre-Easter reading and meditation, this book on the personality and teachings of Jesus by the pastor of Calvary Baptist Church, Washington, D.C., merits high ranking on anybody's list. Here many familiar passages from the New Testament take on new life and meaning as they are interpreted for our day. The few minutes required for reading each of the seventeen chapters are richly rewarding. Among the chapter headings are these: "Stars and Stables," "Deep Water for Good Fishing," "A Study in Elbows and Finger Tips," "Lessons from a Busy Intersection," "Nails for the Master Carpenter's Hand," and "Life's Most Dangerous Prayer." These chapters do not stop with exposition or interpretation. As Dr. Cranford states in his Preface: "Each message tries to lead us to a point of decision. Christianity . . . demands a response. It calls for faith and action."

THE AGELESS BIBLE. By Thomas L. Leishman. Thomas Nelson & Sons. \$2.75.

From the earliest available Hebrew manuscripts, to the recently discovered Dead Sea Scrolls, the story of the Bible is fascinatingly and authentically told by an able Scotch Presbyterian minister. Especially helpful to New Testament students and readers is the meticulous attention given to a study of the manuscripts of the famous codices of the early centuries, the Egyptian papyri, and ancient and modern translations of the Bible. A bibliography and index of subjects discussed make it easier for students to pursue further studies in their special fields of interest.

A TREASURY OF AMERICAN HERITAGE. A Selection from the First Five Years of The Magazine of History. Simon & Schuster. \$15.00.

Here is a book to hold and to behold, to read and to ponder, to own and to cherish for a lifetime. In its four hundred elegantly printed, exquisitely illustrated, durably bound pages is the pick of the first five years of *American Heritage*, The Magazine of History. Among the authors included are Bruce Catton, Allan Nevins, Oliver La Forge, John Dos Passos, and Dorothy Canfield Fisher. Beginning with Oliver La Forge's "Myths That Hide the American Indian," the

exciting story of America unfolds in lucid prose, in old prints and maps, and in full-color reproductions of famous paintings. Here is history, not after the ponderous fashion of an encyclopedia, but in the mood and spirit of everyday life. It is history as it must have been made—in the small and big things of daily life, in the dreams and hopes, the aspirations and ambitions of a young nation trying to find its place in the sun. Though not all that stirring story is here, the heartbeat of a stalwart and determined people is. It is all a part of our American heritage.

THIS WORLD AND THE BEYOND. By Rudolf Bultmann. Charles Scribner's Sons. \$3.50.

This volume is a collection of sermons by one of the most distinguished New Testament men in Europe. The sermons were preached in Marburg, Germany, during the critical years 1936-1950. In a sermon preached in 1936, the author, looking back to the First World War, observed, "What dark passions still slumber in the depths of the human heart." He asked the question, "Has the terror which this discovery aroused in us so quickly faded from our minds?" The sermons preached just before the Second World War were very different from those being preached in the United States at the same time. There is a constant reference to the savagery in men that may break out afresh at any time. These, of course, are university sermons. Compared with American preaching, they are more like theological treatises. Their style seems heavy. They are lightened by the quotation of good poetry, much of which is German and more or less unknown in the United States. There are practically no down-to-earth illustrations from life in these sermons.

CHAPEL IN THE SKY. By Charles Ray Goff. Abingdon Press. \$2.00.

In seventeen thoughtful and realistic chapters the perplexing questions that disturb one's peace of mind and soul—about finding conviction and purpose in thinking about God and life, the difficulties encountered in trying to live the Christian way, and the strain of daily annoyances and tomorrow's troubles—are seriously and helpfully considered. The book is written in captivating and beautiful style; it speaks to mind, heart, and soul. It lifts the reader from where he is to the

"Chapel in the Sky," and yet it brings that chapel down to earth. Dr. Goff has been the popular pastor of the First Methodist Church, Chicago, Ill., since 1942.

THE PASTOR'S PRAYERBOOK. By Robert N. Rodenmayer. Oxford University Press. \$5.00.

The author of this collection of prayers, an Episcopalian, writes for pastors of all Christian churches. The prayers printed in this volume range from classic prayers from ancient sources to a number which were written for this book. Gleaned from a study of over eighteen thousand prayers, these bring a sort of precipitate of the best in small compass. One of the best features of this little volume is its very helpful subject index. It is a pocket-sized book, attractively produced.

MERE CHRISTIANITY. By C. S. Lewis. The Macmillan Co. \$1.25.

This inexpensive paper-cover book contains three works that have been very much in demand in America. The titles are: *The Case for Christianity*, *Christian Behaviour*, and *Beyond Personality*. Dr. Lewis is a challenging and provocative writer, well known for his spiritual-awakening talks presented over the British Broadcasting System.

CHURCH EDUCATION FOR TOMORROW. By Wesner Fallaw. The Westminster Press. \$3.75.

This book grows out of the assumption that the Sunday school is an inadequate instrument for carrying out the education which the church should give. It advocates classes in religion for young people, conducted during the week by pastors who are biblically, theologically, and educationally competent. In this program lay people would only assist, not teach. It would build for Protestants a type of church education similar to that which is conducted by Roman Catholics and Jews. The author would prefer, ideally, not to do any teaching on Sunday and not to use released time for this program. He has dreamed how this could be worked out in various kinds of churches, how obstacles could be overcome, and the last chapter in the book gives the curriculum for such a program from the nursery through junior college. His ideal would be to equate instruction in religion in every Protestant church in the country with the best courses in religion given today in American private schools. No one without a B.D. degree would teach in this program.

Ideas • Plans For Growing Churches

Brotherhood in the American Tradition

By MARGARET H. TRESTER

FROM the very beginning of our American history our forefathers centered their faith in God. It is quite evident in the political documents of early America that an abiding faith in God as Father was supreme. The men who laid the foundations of our Government were convinced that this must become a nation where men are free—free to worship according to their beliefs, free to establish relationships which unite men over and above racial and religious differences.

In February, our nation is called to remember the great traditions of American leadership. George Washington inspired the colonists to make way for the continuing development of our free society. Abraham Lincoln followed in his footsteps by leading his countrymen through one of the most crucial periods of our history, when the constitutional basis of the Government was being threatened.

A few years ago, the United States Supreme Court courageously reaffirmed the principles which these great men aided in setting forth. More recently, in the fifteenth session of the General Assembly of the United Nations, Americans, together with like-minded nations of the world, attempted a somewhat futile reaffirmation of these great principles.

It is fitting indeed that a week in February is chosen by the National Conference of Christians and Jews as Brotherhood Week. We are called to rededicate ourselves to the cause of freedom for all men. The American public is offered special opportunity to know and appreciate the contemporary religious thought and practice which embraces all faiths.

American Baptists throughout the world in their efforts to promote the Christian cause confront many faiths. At home and abroad it is our responsibility to carry intelligently our particular message. To aid us in understanding others with real appreciation, we have various agencies which are continually at work expounding through literature, movies, filmstrips, and personal encounter our concerns.

If we are to find common ground for co-operative world living, we must read, see, hear—to be informed—in order that we leave no stone unturned toward achieving the ends that men may live together as members of the family of God.

Every concerned Baptist in our convention will want to avail himself of literature, visual aids, and speakers in order to know how best to spend time, talent, and money in the greatest, most urgent enterprise on earth—the brotherhood of man.

For literature, write to the department of literature; for visual aids write to the Baptist Film Library; for speakers, write to the department of field activities; for literature concerning your dollar investments, the department of field counseling—all at 152 Madison Ave., New York 16, N.Y.

The world awaits your interest! The time to act is now!

Subscription Price Increased

As of January 1, 1961, "New Literature Subscription Plan" increased in cost from \$1.50 to \$2.00 a year. This increase was necessary because of increased costs in printing, handling, and shipping. It is gratifying to note that in spite of the increased cost, our subscription list continues to climb.

It is truly a plan worth every penny it costs. Mailed seven times a year in a compact kit package, this literature includes the *Book of Remembrance*, four copies of *The Secret Place*, and numerous pieces of the latest materials put out by the various agencies of the American Baptist Convention.



'New Literature Subscription Plan' is mailed seven times a year in a compact kit package for only \$2.00

If you are not already on this mailing list and wish to be, send your \$2.00 to the department of literature, and start your subscription with the very next packet!

Well-Received Edition

The 1961 *Book of Remembrance* has been received by many who have sent in their comments of appreciation. As it is an especially prepared historical edition, this year's book has many features which are not dated and will serve as a good American Baptist reference for years to come.

One of our state secretaries put it this way: "You have done an exceptionally fine piece of work in getting out the 1961 *Book of Remembrance*. I like its format and I hope that somehow I can interpret to our pastors just what this book is and how valuable it is to them as a resource book. I am sure many questions which pastors raise are answered in this book."

Those who have overlooked ordering their copies will want to do so at once. Even though sixteen pages have been added this year in order to tell the story more completely, the book still sells at its modest \$1.00 price. It is available from the department of literature or your nearest American Baptist book store.

Film of the Month

In the Face of Jeopardy. Motion picture. 28 minutes. Rental, \$8.00.

"In the face of jeopardy, where is peace to be found?" To Doug Crane, this question is of vital importance. As a mining engineer in troubled Southeast Asia, he had learned to "live" with danger; what he had not learned in school or elsewhere, was the fact that "making a living" was not nearly as important as being truly alive.

Expecting to be betrayed by his houseboy, Ah Chin, Doug is baffled by the way in which Ah Chin risks his own life, and he is even more puzzled by the Christian witness of the boy. Crane turns to his compatriot, missionary Phil Johnson for help. Whereas Doug Crane had traveled in an armored car, Phil travels to the various mission stations in an open car. Since Phil obviously is no fool, Doug cannot help wondering again at the contrast between his own way of life and that of the Christians.

In a kindly and patient way, Phil explains to Doug that the difference is largely a matter of attitude, and that the nationals are not simply extensions of the mining machines, but are children of God. To understand and to live with this fact makes all the difference.

That the discussion was not an idle



Scene from 'In the Face of Jeopardy'

matter is thrust upon Doug Crane when he finds that Ah Chin has become a martyr for his Christian faith, and that in his death has borne witness to the statement of Christ that "greater love has no man than this, that a man lay down his life for his friends" (John 15:13 R. S. V.).

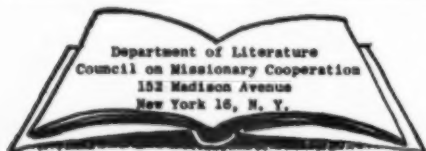
This motion picture might be used as the basis for a discussion of ends and means, or to set forth the distinction between that which is good and that which is best. Nowhere in the film is it suggested that honest work is bad; rather, it is stressed that whatever a man does must be with primary reference to the will and the love of God—for, "what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). Order from your Baptist Film Library. (See page 47.)

From Our Bookshelf

Reflections on Brotherhood

O Thou great Friend to all the sons of men,
Who once appear'dst in humblest guise below,
Sin to rebuke, to break the captive's chain,
To call Thy brethren forth from want and woe,
Thee would I sing: Thy truth is still the light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

THEODORE PARKER



Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

World Day of Prayer

[As American Baptist women observe the 75th anniversary of the World Day of Prayer in 1961, they will be reminded that their own leaders, Helen Barrett Montgomery and Mrs. Henry W. Peabody, inspired the idea for such a day seventy-five years ago, and in the years following gave strength to the whole program of study and giving. Special materials are available. The Church Woman and other sources tell the story of its beginnings and growth. See, on pages 21-22 of this issue of MISSIONS, the article by Helen H. Stuber.]

Observance in Bangkok

By LOUISE N. CAPEN

IN BANGKOK, as in the rest of the world, the World Day of Prayer was observed last year on the first Friday in Lent. Services were held in three languages, Thai, Chinese, and English. The observance in English is only five years old, and the impetus came through one of the American Baptist missionaries who annually received from her area secretary the first copy of the program.

In 1955, sponsored by the newly organized Women's Association of International Church, the first English service was held, with thirty-five present. The next year was only a little better attended. Then a joint committee was set up with representatives from the Christ Church (Anglican), Calvary Baptist (Southern Baptist) and International Church. This committee has been the means of bringing together the churches which do not co-operate in many other areas.

Last year, the service went off in impressive fashion, for all the leaders had practiced at the church beforehand, and the choral Scripture added a vivid note. Mme. Han Lih-wu, the wife of the Chinese ambassador, is one of the most deeply spiritual women in Bangkok, but only those who have heard her preach at the Chinese churches are aware of this. So her message came as a compelling surprise to the many who heard her for the first time.

When the committee went to ask her to bring the morning's meditation, we ventured to hope that she would speak

in English, for she has a good command of the language. But she said, sweetly, "When I witness for the Lord I must use my heart's language, so that he can speak to me while I am speaking." One of the Southern Baptist missionaries acted as her interpreter. Her message was deeply moving and challenging, and even if you could not have heard a word, the radiance of her face would have been a blessing.

The offering was given to a local project in which all had interest. Mr. Bradburn, the president of the Leprosy Foundation of Lampang, was in town, and spoke about five minutes on the work of the foundation. The offering was ticals 2,524—more than three times the highest previous amount. Many said ruefully that they wished he had not spoken, for they had planned to go shopping, but after hearing him they gave all the money in their purses!

A coffee hour, also jointly prepared, was held in the sala of International Church after the service for the more than 160 women who attended.

The planning for the observance is started about two months in advance, and all is carefully apportioned to the participating churches. Two Sundays before the day, fliers are handed out in each church to tell about the service, posters are put up in prominent places about town, and considerable newspaper publicity is given to it.

For the women of Christ Church, the experience of leading in such a service or of reading a prayer in public is quite frightening, because in their liturgical service there is little spontaneous participation, but they gallantly take their parts and each year show a greater interest in the whole observance.

The World Day of Prayer observance not only binds us together with the whole world in the fellowship of prayer, but also serves to draw us closer together locally as we plan and prepare for the program of the day.

Little Lady from Japan

By ADA P. STEARNS

The world is the poorer for the passing of a number of outstanding Christians in 1960. Ida Scudder, Toyohiko Kagawa, and John D. Rockefeller

ler, Jr., were among these great spirits who transcended denominational and national boundaries and belonged to humanity. Then there was "the little lady from Japan," Chiyo Yamada, less known in later life than these mentioned, but a power for Christ and a comfort to her friends until her death in the late summer of 1960, the event having been reported in the United States somewhat later.

As one of the outstanding educators related to American Baptist schools overseas, she came to visit Baptists and others in the States in 1906. She was a teacher and administrator at Mary L. Colby Girls' School (Soshin Jo Gakko) in Yokohama, and was closely associated with the earliest missionary in the school, Clara Converse. Mrs. Nathan Brown had founded the school, which in 1889 had twenty-four pupils. On her next furlough, Mrs. Brown found a new missionary, Miss Converse, who stayed with the school the rest of her many years of service.

During the sight-seeing in America, Miss Converse and Miss Yamada visited the White House during the presidency of Theodore Roosevelt. Many callers were waiting to see him on an afternoon when he could give audiences, but when he heard that Miss Yamada was among them, he came to the door of his office with hands extended to greet "the little lady from Japan," as he called her. They discussed ways of encouraging closer future relations between the two countries.

Study occupied much of the two years she was here—study at Quincy Mansion School, Wollaston, Mass., and Newton Theological Institution while she lived at Hasseltine House, Newton Centre, Mass. This visit was so perfect that she always said she did not want to return lest something dim her happy recollections.

When Miss Yamada graduated from a Christian school in Japan in 1887, with the highest honors in her class, several positions were open to her. One was in a private school in Tokyo. In spite of this, with rare insight into Miss Yamada's character, Mrs. Brown asked her to return to the home school in the old, two-story printing office in Yokohama where Nathan Brown, her husband, had printed his own translation of the New Testament. He had died in 1886 and the printing was discontinued.

With six girls and no equipment and none in sight, it was a sharp contrast to the opportunity in Tokyo. Miss Yamada prayed for guidance—and the rest of her life devoted herself without stint to this school, which today enrolls more than one thousand girls.

During service in Japan, Mrs.

Charles H. Sears, well known in American Baptist churches, was on the staff with Miss Converse and Miss Yamada. She later became the administrative secretary for the Far East for the Woman's American Baptist Foreign Mission Society, serving both societies in many capacities for over forty years until her retirement in 1960.

Returning to Miss Yamada, we find her in many activities where a Christian impact might be made. She taught

National Missions Conference

Green Lake, Wisconsin

August 5-12, 1961

Save the date and register early

For leaflet with full information write to

American Baptist Foreign Mission Societies

475 Riverside Drive
New York 27, N.Y.

Bible in the school, at summer conferences, and wherever opportunity offered. She was a leader in the W.C.T.U. and the Y.W.C.A. and women's clubs. Addresses before audiences were so aptly expressed that many found Christ through her words. She was director of the women's evangelistic work in Kanagawa Prefecture; in charge of Bible women, outlying Sunday schools, women's organizations; and counseled scores who came to her in trouble. During the terrible earthquake in Japan of 1923, Miss Yamada walked miles over debris and through mud to reach her students and alumnae and to meet their needs. Relief work began, and every steamer from America brought supplies.

When she retired from the school—back in 1936, mind you—people said of her, "She does not look the part by a dozen years." She continued to speak and carry on many volunteer services as long as her strength permitted.

With her death, there ends the line of early Baptists in Japan who had witnessed all the growth of the Baptist church since the arrival of its founder, Nathan Brown, in February, 1873.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

What Are Town and Country Churches?

IN A composite picture of the typical American Baptist Convention church, the most distinguishable form visible to the discerning eye would be the town and country church. There are 3,514 American Baptist churches in communities of less than 10,000, which is 61.1 per cent of our churches. Of the convention's membership, 34.5 per cent (535,597 in 1959) are found in town and country churches.

What do you picture when you think of this kind of community? Do you see a small town nestled in New England's hills, with a neat, small church and steeple all painted white? It could also be a bustling county seat in the Midwest; or a few scattered farmhouses plus a variety store and a post office. It could be a resort town, full to overflowing in the summer tourist season. Today it is possible that the area is a mixture of the rural-urban or rural-industrial variety; the sprawled-out scatteration of the city which has burst its residential and industrial seams. An American Baptist

town and country church can also be found in a community where the population is predominantly Indian American—in Arizona, Oklahoma, Nevada, Montana, New York, or California.

For the American Baptist churches in these communities, and others we



Student quintette, Stewart Baptist Church, Nevada, where John Ward is pastor to 680 Indian Americans

have not listed, the task is the same. The church is the people of God. The church has one mission—the winning of people to Jesus Christ. For all Christians, and American Baptists in particular, the ministry in town and country areas is as urgent as in any city one can name. Such communities are found in Alaska, Hawaii, the other states, Latin America, and wherever we hold Christian responsibility around the globe.

The American Baptist Home Mission Societies are constantly improving methods of recruiting and training ministers and missionaries who will give their lives to help meet the spiritual needs of persons in these communities. Every town and country church, its people and its pastor, has its own "personalities," and, therefore, has differing needs. All agree, however, that Christ's message must be lived out in every area of life; that spiritual courage and strength for this Christian life can be gained each time they meet to worship within God's house.

Four out of every ten town and country missionaries and pastors serve two or more churches. Others guide a "larger parish" of several churches, sometimes with a fellow pastor. An area missionary supervises the work of as many as thirty or more churches and helps part-time pastors or lay leaders. A state town and country director counsels and works with pastors and their churches throughout the state.

Julia Brand

Julia Brand, a missionary pastor since 1939, serves the Community Church in Roberts, Idaho. Ask her how well she does at rehearsing a play with a cast of primary and junior boys and girls, who are up and down with bouts with flu and chicken pox! Ask her how much work it is to help a junior-high boy build a model space platform—his project for the Science Fair, in which many of the youth of the community participated.

Ask her how grateful she was to a man who almost literally held the church furnace together to get through a cold Easter service! How does she run a school of missions? Seven families each take a Sunday-evening program and prepare a specific section of the study. How does she find time to help out as a substitute teacher in the public school and take courses herself in the next town?

Then there is the matter of building back into the church group a "lost generation" of young adults. How does she manage counseling at the Baptist camp and helping the B. Y. F.'s produce three of their own filmstrips, enlisting the help of parents and every available "camera bug"? All this she accomplishes as well as the steady

work, and joy unabounding when decisions are made for Christ.

Recently she participated in a Cub Scout swim party and noticed one boy who made a great splash and disturbance paddling with an inner tube across the pool. Miss Brand suggested that he try getting across without the tube, and he made it. "Such a look of emancipation and triumph was a glory to see! Nothing could stop him now—he *really* could swim!"

"Sometimes," writes Miss Brand, "we shout inwardly as we see that light dawning in someone who finally has the faith to 'launch out into the deep with Christ and let the shorelines go.' Such a sense of freedom, such boundless energy released for real Christian living, such impetus unhindered, such widening vistas of vision! So Christ beckons us all to full surrender to the power of God."

John and Peg Ward

Over in Nevada, John ("Zeke") and Peg Ward minister at the Tahoe Indian Parish to 680 Indian-American students at the Government school in Stewart. John, a Second World War pilot, carries a steel plate in his hip. He is pastor of the Stewart Community Church. A few miles away is a very different mission station at Dresslerville. Here, in an isolated community, live 150 Washoe Indians in 35 one- or two-room dwellings. The outside of the church building is weatherbeaten and uninspiring. Inside, one senses the devotion of a few loyal members, and sees evidence in the small back rooms that cooking and sewing classes are held there.

Although in the past there have been discouraging times, Mr. Ward reports that results are heartening now. Not all in this community have become Christian. Within this year, one dwelling, not far from the church, was burned to the ground after the death of one of the family, to prevent evil spirits from entering. Mr. Ward works closely with the Government adult-education officer, welfare department, and county home demonstration agent in a co-ordinated adult community program.

For several years, a vacation church school has been held in the summer. Mr. Ward is urged to attend all meetings of the Dresslerville tribal council. He is asked to lead in prayer at the opening and closing of the council sessions.

"There has been a wonderful change in Dresslerville," writes John Ward.

"At the regular services, there has been an average adult attendance of nine in addition to an average of twenty-five children. Two men have been among the most faithful, with a third joining them in the past three

weeks. Late in October, a pot-luck dinner was held prior to the regular evening service, attended by fifty persons—twenty adults and thirty children. Following the dinner and service, a joint meeting of the tribal council, the Indian Service adult class, and the church was held to conduct community business. This has been a time for singing the Doxology!"

Power in the Churches

Finally, let us consider the contribution of a town and country church to the Christian "horizon." Charles Forsberg, formerly town and country director for Massachusetts, said: "Take, for example, the little church at West Royalston, Mass., which has served its rural community since 1768. At the present time there are only eight or ten resident members on the roll, about the same number as when it was organized. At no time during its history has it had more than fifty members; yet during its 192 years of service it has given to the church six ministers' wives and twenty-nine ministers, among whom were at least two pioneer home missionaries. Scores of church members have gone out to take their places in other Baptist churches. More than 160 have gone into civic and community life throughout the country. One can never trace the ultimate influence of that church in the life of the world."

We begin to sense the power of hundreds of such churches. Touched and permeated with the grace of God and the message of the gospel, the church, which is the people of God, will continue to grow in strength for the purpose of God.

Toward New Horizons

We owe our American Baptist heritage of home missions and Christian teaching to John Mason Peck and his wife, Sally, with whom it all began. They left a heritage of flexibility, independence, and imagination in facing world frontiers. Today this great heritage helps us face toward new horizons.

The old frontier evaporated in a welter of steel mills and supermarkets, slums and radiant-heated, glass-walled schools. In the beginning, home missions had a clear-cut geographical boundary. It was simply "out there." Frontiers today are "right here." Maybe next door, maybe downtown. The America for Christ Offering has a goal of \$425,000 in 1961 to continue the work of the Home Mission Societies and the Christian teaching of The Board of Education and Publications.

Through your gifts, we go on caring about people right here to whom the gospel of Jesus Christ can bring hope.

On Planning a Missionary-Education Program

HAVE YOU ever needed to go to a doctor for a check-up? When he discussed your cardiogram and reported trouble, you most likely did not merely walk out and say a nonchalant "So what?"

We have been reading the reports on missionary and stewardship education from our churches. Several hundred give us reason to rejoice with them in their achievement. Many of them have a long record of achievement. But what is more important, these are churches that reveal a real missionary interest and participation.

It is discouraging, however, to read the comments which accompany many of the reports that do not mark the same kind of desired achievement. There are no doubt many reasons for this. Some of them lie in the lack of experience, and perhaps of interest, of the persons elected to lead such a program. It is more likely that they are the victims of poor church practices in planning, supporting, and carrying out a program of any kind. Let us consider some essentials if a church is to be prepared to meet its missionary obligation.

Church Responsibility

First, start with a sense of responsibility. A church responsibility, that is. To read some reports, it would seem that the chairman of missionary and stewardship education was the only person in the church who had any concern to do anything educational in missions. Or this responsibility is relegated to the Woman's Mission Society.

No one should be more interested in this concern than the pastor and the official boards of the church. In most churches, missionary and stewardship education is assigned to the board of Christian education to carry out. This board reports regularly to the church, and the church should look for and expect a regular report from this committee and the board.

One is tempted to digress here and to say that Christian missions is the most alive, relevant, and challenging work the church is engaged in today. In today's world of change many adjustments are having to be made. But the eternal gospel confronts new horizons of challenge that are in many ways more exciting and more demanding than any ever faced before. A church without a missionary passion is a church turned in upon itself, a symbol of its spiritual atrophy.

Do not ask the chairman of mis-

sionary and stewardship education to work by himself. Give him a committee of responsible and representative persons who can assist in making the program effective in all of the organizations of the church—the children's department, the Baptist Youth Fellowship, the adult classes, the Men's Fellowship, the Woman's Mission Society, and so forth.

Create Opportunities

Remember that to do a good job, you will have to *saturate* the church with opportunities. Many persons are reached at only one point in a church's ministry. If they are not reached there, they will not be reached at all. You will have to create many of the opportunities. Not everyone heard the visiting missionary. You have much more to do than just to find a missionary speaker.

Then, give your chairman a fair budget with which to work. It should be a part of the church's budget for education and related to the board of Christian education. It is impossible to have a wide missionary-reading program without enough books and some of them new every year; or a school of missions without providing each teacher and leader with a sufficient number of tools. If the church really believes missions is important, it will provide for a nurturing program just as it does for its Sunday church school.

This committee to do responsible work should meet not less than three times a year. These meetings could take place in March—to evaluate the current year's program, to lay plans for the ensuing year, which will be reported at the May or June planning conference of the board of Christian education; in September—to get the fall work under way and to plan the January school of missions; in December—for a midyear check on all missions plans.

Study Church Needs

The second consideration in planning a program is to study your own church needs. A number of generalizations can be made which may or may not fit your church, but they will give some idea of the needs for which your program must be tailored. For example, probably not more than 55 per cent of our church members substantially support the local expenses of the church. Only 28 per cent of our members believe enough in missions to

make substantial pledges to its work. Is this true of your church? Study your pledges and giving, and find out what you will need to do.

Check on the following:

Is there an unmistakable missionary spirit in the Sunday and other public services of the church?

Does missionary education take place in every organization? Are the missionary education materials adequate?

Is the use of the vacation church school made for missionary education purposes?

Is there a consistent program of both missionary and stewardship education in the Sunday church school?

What is the extent and proportion of giving programs?

How frequent are firsthand contacts with missions at home and abroad—the people, the work, the missionaries?

How many secondhand contacts are made through audio-visual materials, reading, stories, dramatizations, and so forth?

Do you have proper observance of periods devoted to special missionary emphases?

Is there a continuous program for the training of leaders in missionary and stewardship education?

Findings and Implementation

A report of these findings should be made to the church, along with a plan for implementation. This leads us into our next consideration.

Third, make a plan. You may not be able to do everything. But do something. Build on it next year. And the year after.

As you plan, take everyone into account. Some will not come to the school of missions no matter how well done and helpful it might be. So plan to move Mohammed to the mountain. Plan something that will enable you to reach the maximum number during the year.

Plan to do your missionary education in a variety of ways. The graded church school of missions, with study classes for all ages and accompanying assembly periods and fellowship experiences, is perhaps the major project. It employs variety within itself. But it will not do the whole job nor reach everybody. An informal family night once a month or every quarter; interspersed congregational programs and worship services; the use of audio-visuals, a play, or a forum with discussion; reading projects; missionary outreach and service projects; informing and visualizing projects such as exhibits and bulletin board features; mission festivals for fellowship and inspiration; all these suggestions are possibilities for stimulating interest.


Assistance in making these plans

comes annually in the guidebook, *This We Can Do in Missionary and Stewardship Education*, distributed through state and city offices of Christian education (15 cents). Additional help is provided in leaflets listing current resources and ideas.

The manual, *Missionary Education in a Baptist Church*, (\$1.50),¹ by Dorothy A. Stevens, and the *Leadership Education Guide for 150b*. (35 cents)¹ will be of much help to the chairman and his committee in planning. For further help, write to your state or city chairman of missionary and stewardship education, to your area director of Christian education, or to the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa.

Last but Not Least

And, now, fourth, roll up your sleeves and go to work!

The Bible	FEBRUARY	<i>The Acts</i>
	MARCH	<i>Deuteronomy</i>
Book of the Month	APRIL	<i>Philippians</i>

The Acts

The Acts of the Apostles is a record of a popular movement, at first obscure, then gradually making itself felt in widening circles and with increasing power; of popular forces finding expression and exerting influence. The book tells how Christianity spread to the Roman world; how, where, and under whom Christianity separated itself from the Jewish faith. The author's object is to present Christianity to the educated Roman world of his day, about A.D. 81 to 96; to show how it arose and how its greatest missionary came at length to Rome. The author wishes to strengthen the faith of his readers, to commend Christianity to them, and to make their knowledge of Christian history more exact and complete. The book is the beginning of what we now call "church history" and "the missionary movement."

The author was Luke, a physician, companion to Paul on some of his journeys, and also writer of the Gospel that bears his name. The book falls into two parts; the first describing early Christian days in Palestine; the second, concerning Paul. The book seems to cover about twenty-seven years, from A.D. 29 to 56.

¹ Purchase from the American Baptist Publication Society book store serving your area.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Stories for America for Christ Offering

THE FOLLOWING STORIES are suggested for use in connection with the America for Christ Offering, Sunday, February 26. These stories are especially prepared for primary and junior boys and girls.

Carlo's Gift

Five whole pennies, and all for himself! Carlo knew exactly what he would do with them as soon as Uncle Mike dropped them into his hand that afternoon, when he dashed in from school and found Uncle Mike sitting in the crowded little kitchen. Uncle Mike drove a big truck, and Carlo thought he was wonderful. Once in a while, Uncle Mike let Carlo climb up on the high seat beside him and drove him all around the block. Now he had the five wonderful pennies jingling merrily together in his pocket as he ran down the street toward the little candy shop.

Yes, there was the glass jar standing on the shelf filled with red and yellow and green candy balls. They tasted delicious, and if you were careful not to crunch but just to suck, you could make five balls last ever so long! Carlo clapped the five pennies on the counter, scooped up the candy balls which old Mr. Marks counted out for him, and ran as fast as he could out of the door and down the street. He hoped he wouldn't be late for club at the Neighborhood House, for "story time" always came first, and he did love the stories the missionary told.

No, he hadn't missed it! The boys and girls were just settling down in front of Miss Stark, and she was opening the Bible, which seemed to Carlo to have all the nicest stories in the world. She smiled at Carlo in a way that made him know that she was glad he was there, and then began the story.

This time it was about a meeting, or maybe it was more like a picnic out of doors on the green grass. But, oh, what a dreadfully disappointing kind of a picnic, for everyone seemed to have forgotten to bring any lunch. Everyone, that is, except one little boy, and he had only just enough for himself. Carlo remembered how hungry he was the day Miss Stark took them all out to the park, and how he had eaten every crumb of his sandwiches and then wished for more. "Oh, dear!" he thought. "I do hope that little boy will hurry up and eat his lunch quick, before anyone asks him for a bite."

Then Carlo almost tumbled off his

chair in his surprise, for the little boy was actually giving his lunch away. Giving it away, when he must have been dreadfully hungry himself. Just then Carlo happened to glance up to the picture of Jesus and the children which was hanging on the wall just behind Miss Stark. It was his favorite of all the pretty pictures that hung in that room, and sometimes he pretended to himself that he was in the picture, too, and standing just as close to Jesus as he could possibly get.

But, oh, maybe Jesus knew about that selfish wish in Carlo's heart, that the little boy in the story wouldn't give his lunch away, but would just gobble it all up himself. Maybe Jesus wouldn't want a selfish little boy to stand near him at all! And with that dreadful thought Carlo felt like crying.

He thrust his fists down deep into his pockets and tried to push the crying feeling away. One little fist touched the candy balls, and at first he thought they were his marbles. Then he remembered. Candy balls! Oh, wouldn't they taste good when he got away from the other boys and girls outside!

But would they? He thought of the little boy in the story who had shared his lunch. He thought of his "pretend-game" of being in that picture on the wall and standing close as he could get to Jesus. The story was ended. The little boys and girls jostled Carlo as they got up to make a circle for the games that always followed the story time. Suddenly Carlo jumped up and ran over to Miss Stark. He pulled his hand out of his pocket quickly and held it toward Miss Stark. There were his precious candy balls, everyone of them. "Take 'em!" he said. "Take 'em an' give 'em to the littlest kids, please."

Carlo took his place in the circle and looked up at the picture once more. It seemed as if the smile on Jesus' face was even happier and kinder than before. Maybe he did know about how hard it was to give something away when you were hungry. Maybe he did and was glad Carlo wanted to share the candy balls.—

MARIAN ELLEN KIMBLE.

Murrow

"Claudio is coming. Claudio is coming!" The happy words spread around the campus of Murrow Indian Orphans' Home as the Indian children did chores and played the carefree games of healthy childhood.

"Who is Claudio?" one of the newer children asked as they hurried to the living room of the main building.

"Claudio used to be at Murrow. Many years he was here." Rosita, a San Blas maiden with sparkling eyes, answered as they crowded through the doors.

"Children, we have a happy homecoming. Everything must be just right when Claudio comes," Miss Joe, the only mother multitudes of Indian children have ever known, spoke eagerly, expectantly to the assembled children.

"Tell these new ones about Claudio," spoke Frisco with the happy expectation of one who holds a secret and wants it shared with others.

"If you will all be quiet I will tell you." Her request was hardly needed, for each of the children had dropped about her. Some stretched out on the floor, others perched on the backs of chairs.

Many years ago, the fierce tribesmen of San Blas who lived in Panama held a powwow. The braves were daubed with mud to make them look more wild than usual. The women piled bundles of roots and sugar cane stalks on a great fire, others scooped the soft mud from a long deep hole near the fire.

A little baby boy was brought into the circle. The Indian braves looked at him.

"He's not worth saving. He's too skinny." Just as the men were deciding what to do with the little new baby, a nurse from the neighboring village stepped into the circle.

"Stop this at once. We will take the boy and be responsible for him!" The nurse was a Christian nurse. Though the chief and his braves were surprised, they let her take the baby boy.

"But what happened to the baby, Miss Joe?" asked Henry.

"That is what I shall tell you, Henry, if you can be patient," said the story teller. "The nurse, a missionary named Marvel Iglesias, kept the baby until he was old enough for school. He was named Adoniram Judson, after the great missionary to Burma. Judson was a roly-poly little fellow who became a perfect playmate for her own little boy, Claudio."

"When they were ready for school, she sent them to the United States to Murrow Home at Bacone College. They went through Murrow and Bacone together. Judson was a fine athlete and returned to be a teacher among his people."

"Miss Joe, he's here, he's here, here, here's Claudio!" cried Lois who was sitting near the window. "Children, wait here. I want Claudio to speak to you. He will show you why you have heard this story."



This picture album, with fifteen large black and white teaching pictures and text, might be used to supplement some of the stories. It is available at American Baptist book stores: 1703 Chestnut St., Philadelphia 3, Pa.; 168 W. Monroe St., Chicago, Ill., 352 S. Spring St., Los Angeles, Calif., \$1.25

Soon Claudio Iglesias, a bright-eyed young man was standing before the children. "I am pleased to be here. I want to tell you something you may often take for granted. I would tell you what a wonderful home Murrow

is. Here Judson and I learned all the Christian ways of life. Here we learned to know Christ. It was here God spoke to me and told me to go back to help my people. I am telling the story of the loving Jesus, and teaching the people new and better methods of living. I am helping them learn about Christian homes and churches and God's plan for them.

"You can each become missionaries to your people. You can each teach your fathers and mothers how to build better homes. You can show them the lessons you have learned here. You can change each community where you will be living. You can be teachers, ministers, doctors, and nurses. Whatever you do it can be done better because you have been here receiving the loving care of Christians who have a concern for you. I have spoken what is on my heart."

"We love Murrow. We will not forget. We will not take it for granted," came the spontaneous exclamation as they all left the building and returned to the activities of a busy, healthy home.—FRANCIS W. THOMPSON.

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Statement on Brotherhood

THE FOLLOWING STATEMENT was adopted by the executive board of the Baptist Youth Fellowship at its meeting at Green Lake, Wis., in August, 1960. The executive board is hopeful that the statement will be publicized as much as possible. A similar statement also was prepared by the general council of the United Christian Youth Movement.

"We, the members of the 1960-1961 national executive board of the Baptist Youth Fellowship, in response to God's call to us through the life teachings of our Savior and Lord, Jesus Christ, recognize and accept all men as our brothers and support them in their earnest efforts to realize the dignity and respect God has granted to all his children."

"Out of our love and concern, we support the passive-resistance movements undertaken by our fellowmen for the purpose of seeking equal rights in the face of prejudice and discrimination."

"Seeking every opportunity to witness to our conviction in obedience to our Lord, we will join them in these efforts in the ways which are appropriate to the circumstances in which we live. We will also participate in prayerful repentance for our failure to provide an effective Christian witness in this situation."

"We further urge that our state, city, association, and local fellowships consider this statement in the light of their concern, and join us in seeking to respond to God's call."

Christian Citizenship Seminar

March 5-10

The Christian Citizenship Seminar on United States Foreign Policy is an opportunity to see our Government at work, and to discuss important international issues of the day with experienced resource leaders. Focus will be upon the critical issues concerning the

rise of independent nations in the world today.

Sessions will be conducted both in Washington, D.C., and in New York city. The members of the Washington seminar, beginning on Sunday, March 5, 4 P.M., at the Annapolis Hotel, 1111 H Street, N.W., Washington, D.C., will meet with Congressmen, magazine editors, party leaders, and government staff personnel. The House of

Representatives and the Senate will be visited, and tours of government buildings are planned.

The approximate cost of the seminar is \$55.00, which covers the cost of meals, rooms, entrance fees, transportation between Washington, D.C., and New York city, and transportation while in the two cities. The registration fee is \$6.00 (or \$7.00, after February 15). No registration will be accepted after February 27. Make checks payable to Baptist Youth Fellowship, and send them to 1703 Chestnut St., Philadelphia 3, Pa. Write to the Baptist Youth Fellowship office for further information.

Mission for World Understanding

Has your church, or have individual members of your church, looked into the program of International Christian Youth Exchange? That organization offers a church-sponsored program of cultural and international exchange for teen-agers, their families, and churches in the U. S. A. and other countries. It presents an opportunity to find answers through personal experience to such questions as: What are people in Europe, Asia, Africa, or Latin America like? What are their interests, and what problems do they face? What do they think of us and of our country? How do their homes, schools, and churches differ from ours?

I. C. Y. E., sponsored by a co-operating group of eight denominational agencies in the U. S. A., works primarily through local churches. In countries overseas, students and families are carefully screened and selected by national committees representing the churches and Christian youth movements.

Financial support must be guaranteed by the individual and his family, or the individual's church.

One-way host project is provided for churches and families who wish to receive an exchangee from overseas in their community without sending an American student abroad. It costs \$400 and provides the overseas student transportation in the U. S. A., administration, conference costs, and insurance. This is required of all sponsors besides the promise of full maintenance, including spending money, clothing, and other personal needs. A similar amount is contributed by the student's family overseas.

Two-way exchange, costing \$1,300, is for churches and communities which desire to send one of their own young people overseas and at the same time to receive a foreign student.

In a direct exchange, a student from the U. S. A. and one from another country trade places with each other

for a year. Two families in a church may arrange for one family to send its teen-ager abroad and the other family to receive the overseas exchange student into his home. The figure of \$1,300 represents the average expenses for each American student, including insurance, ocean travel, conferences, expenses overseas, and administration, plus the costs as described above.

Fellowship Guild

Green Lake Conference

The Fellowship Guild Conference, at the American Baptist Assembly, Green Lake, Wis., July 8-15, has been planned by a committee of guild girls and counselors under the leadership of Donna Palmer, national chairman; Mrs. Lee J. Beynon, Jr., national counselor; and Evelyn M. Huber, of the youth department.



James W. McCrossen

The conference theme is "Every Person—Our Mission." It will offer worship, Bible study, workshops in Fellowship Guild methods, skills and concerns. The conference also offers an opportunity of sharing ideas and of making friends with other guild girls and leaders across the American Baptist Convention.

The national conference is for girls from the ages of twelve to twenty-four years, and for state, city, association, and church counselors. It is advisable for a counselor to bring a carload of girls with her.

Rev. and Mrs. James McCrossen, of the West Side Baptist Church, Topeka, Kans., are to be the Vesper Hour leaders. They have given outstanding leadership to conferences in their own state. Both these young people will bring youthful creativity and real ability to lead young people in worship.

The registration fee for the Fellowship Guild Conference is \$7.50, and a check should be mailed to: Registrar, American Baptist Assembly, Green Lake, Wis., as soon as possible. The registrar will be glad to send as many registration cards as you need for your church, association, or state. The cost of board and room for the conference is \$32.25. This is paid upon arrival at the conference. For further information, write to: Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa.

Play Available

"This Time, with Understanding," by Rose Grano, a play about the Fellowship Guild, was presented at the 1960 Fellowship Guild Conference, and has been printed in the spring 1961 issue of *High Call*. It is also available in booklet form from the Baptist Youth Fellowship office, 1703 Chestnut St., Philadelphia 3, Pa., so that copies can be had for each member of the cast. The play requires eight girls and can be given as a play reading or the parts can be easily memorized. It includes a dedication for the Love Gift, White Cross, and a service of installation for new officers.

Love Gift

Notice to all stewards and counselors! Love Gift from your chapter should be given to your church treasurer, to be sent along with all other mission money. Just be sure it is plainly marked for Fellowship Guild Love Gift.

Mrs. Eloise Beynon, Fellowship Guild counselor, National Council of American Baptist Women, reported that the 1959-1960 Love Gift for guild was \$6,284.17, and that 480 Love Gift dedication services were used.

Mrs. Beynon also reported that a total \$7,943.12 was spent by 1,103 chapters for White Cross quotas during 1959-1960.

Literature Being Revised

It is necessary for the Fellowship Guild guide to be rewritten, and while no date can be assured of its publication, it is hoped that it will be off the press by early spring.

The biographies of Ann Judson, Sallie Peck, and Alma Noble are being rewritten. No date has been indicated when these will be available. If a chapter has none of the old biographies available for the girls to use, perhaps a program can be presented, on the woman for whom your age group is named, using other resources for background material. This would help any new girls achieve this one requirement for membership.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Announcing the New Program Packet

By CARYL DUTTON SLIFER

ON MARCH 15, a beautiful new blue and yellow program packet will appear on Baptist bookstalls, literature tables, and display racks. The inspiring cover, depicting the cross on the road of life and challenging each of us with Christ's words "You are witnesses . . ." will cause many a passerby to pause and think, to linger and buy. Theme for 1961-1962: *You Are Witnesses*.

Scripture: Luke 24:48 (R. S. V.).

The field of witness for the third year of the Baptist Jubilee Advance is "Jerusalem"—our own community. Alert to this emphasis for all Baptists, the New Jersey program packet committee for 1961-1962, of the National Council of American Baptist Women, has planned a year of programs to challenge women to become more effective witnesses.

In response to requests from scores of local chairmen of program, the new program packet contains less drama, more simplified programs, and some shorter ones. A devotional service is included in each program.

A new and possibly the most striking feature this year is a suggested calendar for the twelve programs in the packet. This calendar need not be followed literally, for the programs themselves are not dated. It is suggested because in many churches the plan of a definite program for a certain month—a program tied in with the season or the denominational promotion of that month—will be an effective aid to local program planning. The calendar appears on the left inside pocket of the packet jacket; the programs are arranged in the pocket in the order indicated in the calendar.

The two programs suggested for July and August were written especially for circles. They could be used also for summer porch or patio parties, thus keeping an unbroken fellowship of the society's membership throughout the year.

All the titles of the program have been taken from the theme hymn "Lord Speak to Me."

"Use Me"—installation service.

"Wing My Words"—a group conversation on "You Are Witnesses . . ."

"Strengthen Me"—recreative travel

to American Baptist points of interest. "Kindling Thoughts"—cultivation of special-interest missionaries. This program is written in limericks!

"That I May Speak"—evangelism. "Thy Love to Tell"—foreign missions.

"A Loving Hand"—display and dedication of White Cross work.

"Living Echoes"—a modern Christ-mas echo of the Holy Family.

"So Let Me Seek"—home missions.

"When and Where"—PREP night (a joint meeting with the men) opens doors to higher education.

PREP (Planning the Right Education Program for our Sons and Daughters) is a program sponsored by the Woman's Baptist Mission Society and the Men's Fellowship.

"Fill Me"—spotlights convention and house-party opportunities.

"Thy Glory Share"—the Easter challenge to "go and tell."

In the pocket on the right-hand side of the packet are the following five informational leaflets: "Churches for New Times"—home-mission theme; "The Christian Mission in Latin America"—interdenominational foreign-mission theme; "American Baptist Foreign Mission Study, 1961-1962"; "The Vocation of the Church—Witness in the World"—evangelism; "Filmpac"—visual aids.

When you open your packet you will see in this right-hand pocket a letter to each local chairman of program from the chairman of the pro-



New Jersey program packet committee for 1961-1962 (left to right): Mrs. R. Wheatley, Mrs. W. S. Sibley, Mrs. H. Bull, Mrs. K. W. Slifer, Mrs. W. Lake, Mrs. F. Taylor, Mrs. J. W. McCrossen, and Mrs. V. Strigas, of Mesa, Ariz., not shown in this picture

gram packet committee. In this letter are helpful hints, gathered from the experiences of a dozen leaders who said: "This is what I wish I'd known when I was chairman of program."

These hints include: atmosphere aids, circle suggestions, devotion *do's*, parliamentary props, publicity pointers, speaker treatment, technical tools, *Year Book* contents.

In addition to the programs in the program packet, which most societies will use for their general meetings, a shorter, simpler program will appear each month in *Missions* magazine, beginning in April, 1961, and concluding in March, 1962. These ten programs are planned for use in circles and small societies.

April—"I Present to You"—installation.

May—"Trash or Treasure"—boxes for Mather, and so forth.

June—"Ways Women Witness"—evangelism.

September—"Laborers Together"—foreign missions.

October—"Fun with Facts"—learning by playing.

November—"We Take the Cake"—Christmas.

December—"Merci, Madame"—Haiti.

January—"Is America for Christ?" home missions.

February—"O Brother Man"—Christian social action.

March—"Historic Women Witnesses"—from Bible and history.

The contents of the packet and its programs are revealed in a mimeographed promotional skit entitled "Hidden Depths," which was mailed to the association chairmen of program during January. Our hope is that "Hidden Depths" will be used in the spring rally of every association.

The association chairman of program will also receive a mimeographed program entitled "Court in Session," for use in installing association officers. This dramatic program is offered in order to reserve the installation program in the program packet for use in the local society. Extra copies of both programs are available for ten cents each from the national chairman of program, Mrs. Preston Kirk, 6902 Dearborn, Overland Park, Kans.

The 1961-1962 program packet, "You Are Witnesses," will be in all American Baptist book stores on March 15, priced at one dollar. Program folders, on mimeographed paper, printed with program packet cover design and theme hymn are priced at one dollar a package of fifty. Gummed stickers, 2" x 3", printed with cover design, are priced at fifty cents a package of one hundred. *Place your order today. Supply is limited!*

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Know Thy Works

By LILLIAN M. FORRESTER

[Presentation requires the following participants: a reader, a soloist, a pianist, the officers and the chairmen of the Woman's Society. Hymns are sung between the division presentation. The vice-president and the chairman of each division come down aisle to platform during singing of hymn. One person in each division reports, and steps back, facing audience. After last report is given all retire to rear of room during singing of last hymn.]

READER: Saved to serve, the challenge ring; saved to serve our glorious king; Christ's saving power must be told. His is the story more precious than gold. Harken unto me, for though I am ever unseen, I have a voice which calls to everyone. I am the Spirit of Service and bring this message to everyone present. *[Reader repeats preceding first sentence.]*

I repeat, you have never seen me, but since the days the Master trod the highways and byways of Galilee, I have been at the side of every follower of the Savior. I stood with the woman at the well as she met the Lord, and having heard his message, she hastened to spread the good news to all her townspeople. Just one meeting with the Savior and she gave her life in his service.

Down through the centuries I have traveled by the side of countless Christian women who have met the Master, not in person at Jacob's well, but nonetheless surely as they accepted him as Lord. Many, having met him, accepted me and invited me into every activity of their lives, but it made me sad when, at the sight of me, others hid behind excuses and passed by on the other side. I have been with the women who are your officers, and have rejoiced in their willingness to serve. I was welcome as they planned the work of the year, centering their thoughts on the challenging theme "That Ye May Know." I sensed a new dedication as they sang with glad voices these words:

SOLOIST: "In the Service of the King."

[Administrative officers, president, secretary, and treasurer report here.]

READER: Again, all unseen, I met with your first vice-president and chairmen, women who having put their hand to the plough did not turn

back, but counseled together to prepare a program that would challenge every member of this Woman's Society to heed the message of this song.

SOLOIST: "Give of Your Best to the Master."

[Report is given by the first vice-president.]

READER: As the members of the division of missions met, I felt their concern that although they were not themselves called to the mission fields, they knew that the fields are white unto the harvest and that the laborers are few. They felt the need at home for workers, who through prayer and giving, sincerely believing, would hold up the hands of our faithful missionaries.

SOLOIST: "Brightly Beams Our Father's Mercy."

[Report is given for the division of missions.]

READER: The women in the division of Christian service truly have the spirit. Through the Love Gift and relations with all their fellow men, they strive with us to serve him whose yoke is easy and whose burden is light. Their aims are reflected in this hymn of prayer.

SOLOIST: "I Would Be True."

[Report is given for the division of Christian service.]

READER: My spirit rejoiced as the members in the division of Christian training studied to show themselves approved unto God, workmen not to be ashamed, planning in their conferences to meet the challenge of training leaders. They truly were praying in the words of this song.

SOLOIST: "Oh Teach Me, Lord, That I May Teach."

[Report is given for the division of Christian training.]

READER: And again my spirit was made glad as the leaders in the division of business and professional women, in the Fellowship Guild, and on the publicity committee met and pledged themselves in service to women and girls, who in office and school have rich opportunities to show the spirit of Christian living in their countless contacts each day. In their lives they confess him before men and accept the challenge of these words.

SOLOIST: "Christian, Rise and Act Thy Creed." *[Tune—"Take My Life and Let It Be."]*

[Reports are given for the B.andP. women, the Fellowship Guild, and the publicity committee.]

READER: Again I was so grateful for a welcome by your representatives to outside organizations—United Church Women, Y.W.C.A., mission centers—as they, too, made plans for the new year. They seemed to feel deeply the conviction that they were not their own, that they were bought with a price, and with consecration they meditated upon these words.

SOLOIST: "Have Thine Own Way."

[Representatives report.]

READER: As these, your leaders, have reported their activities of the past year, I thought again of the "twelve" to whom the Savior entrusted the gospel message. These words in a poem embrace the thought I would leave with you. May its message of challenge ever live with us!

"So few they were, it seems a tale
His way, through them, could thus prevail.

A steadfast few who worked and prayed
And sacrifices gladly made.

"Looking back through history
Progress we can plainly see.

"What lies ahead, no one can tell,
But this we know, if WE do well,
If WE will steadfast be, as they,
And work and sacrifice and pray,
The whole wide world will benefit,
And every soul because of it.

"You are the builders—living links,
With what the future holds and thinks."

HELEN TATE D'ABOY

In the spirit of this poem and its personal challenge, may we sing the first and fourth verses of the hymn "O Jesus, I have Promised." *[Audience rises.]*

For Small Societies

The following programs for small societies and circles will appear in MISSIONS during 1961-1962:

APRIL—"I Present to You"—installation.

MAY—"Trash or Treasure"—boxes for Mather, and so forth.

JUNE—"Ways Women Witness"—evangelism.

SEPTEMBER—"Laborers Together"—foreign missions.

OCTOBER—"Fun with Facts"—learning by playing.

NOVEMBER—"We Take the Cake"—Christmas.

DECEMBER—"Merci, Madame"—Haiti.

JANUARY—"Is America for Christ?"

FEBRUARY—"O Brother Man"—Christian social action.

MARCH—"Historic Women Witnesses."



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR APRIL

This One Thing I Do As a Christian Parent

Scripture: 2 Cor. 12:14—"For I seek not yours, but you: for the children ought not to lay up for parents, but the parents for the children."

By WARREN P. MILD

PURPOSE of the program—Each year more and more high-school seniors plan to go to college. A recent study made for the Ford Foundation shows that 69 per cent of families with children under eighteen years of age plan to have those children go to college. For many Baptists, the children who are now going to college are the very first generation to have had the opportunity to go to school beyond high school.

It is a small wonder that to many parents the matter of sending a son or a daughter to college is a financial challenge. Your Men's Fellowship will welcome a chance to become informed about what a college education involves. Information about the American Baptist program of Christian higher education will give them a deeper appreciation of the larger fellowship of their denomination.

For the Devotional Leader

Psalm 119:9-16.

Hymn: "O Master, Let Me Walk with Thee."

Ask one of the college students in your church to sing or play a musical instrument.

For the Program Chairman

A speaker on the subject "Reasons for Sending Your Child to College" needs to be carefully chosen from among those persons in your community who have given deep thought to Christian higher education. Your first choice should be an administration or faculty member from a near-by college. The president, dean, and director of admissions are likely to be equally qualified. The principal or the college counselor at the local high school might also be able to meet the needs of your members.

Brief the speaker carefully, so that he knows whether he is addressing men who are pretty well informed about college or not so well informed. Are they interested in the education

of their own children or of their grandchildren? If the speaker is not a Baptist, it will help him to know of the interest your church showed in CHEC last year.

Provide two kinds of opportunity for your members to discuss with the speaker. A discussion period led by the program chairman should make use of the speaker as a resource person. If he is not well acquainted with Baptist institutions, the growth chairman should be able to respond to specific questions about Baptist colleges and student work, or you may wish to call on the counselor to student and service personnel in your church. There also should be a chance for members to talk with the speaker more casually, to raise questions they may not have wanted to ask before the whole group. Often there is a desire to ask about the potential for college that their own children have.

Questions to be used to obtain participation:

What can a boy be expected to get out of college besides the possibility that he will earn a better salary for the rest of his life?

Why should a girl go to college?

How can I tell whether my son or daughter is college material?

Has a Baptist church any responsibility for encouraging its young people to go beyond a high-school education?

How can a parent awaken interest in a capable son or daughter who does not want to go to college?

What measures has the American Baptist Convention taken to provide a Baptist program of Christian higher education in denominational colleges? in state universities?

For the Fellowship Chairman

You will find the subject of this program interesting both to grandparents and to parents of children of all ages. It is often the case that the parents of very young children are already making plans for their education. Use the

general interest in going to college as a reason for inviting fathers who are not regular members of your fellowship.

For the Growth Chairman

You should get a copy of the new *Baptist Campus Directory* from the pastor or the counselor to student and service personnel, both of whom were mailed copies last fall. From information in the directory, tell the men about the Baptist college in your area. The section on "Campus Christian Life" will tell you which of the public colleges in your state have a Baptist ministry to students. Some of the members may have studied at these colleges, and you may like to get a brief word from them to give your report more personal interest.

For the Action Chairman

Confer now with the counselor to student and service personnel in the church about arranging for high-school sophomores and juniors a campus visit to a Baptist college or public college where there is an American Baptist program of campus Christian life. High-school students need to become acquainted with college campuses early, in order that they and their families might make intelligent plans in advance.

Pointers for a successful campus visit:

Many colleges have visiting days especially designed for interpreting the college to parents and prospective students. This is the best possible occasion on which to organize your visit.

Never visit a campus without making an appointment with the office of admissions. You cannot evaluate a college by driving through.

Do not expect to visit classes. You cannot tell how a course is going from a single visit. Besides, you would just disturb the class.

Read the college catalogue and other promotional literature before you visit the campus. That way you will be able to ask about anything you particularly want to see.

If you visit a public college, be sure to give the university pastor a chance to show what his program is.

Valley Forge Fund

Leadership dinners have been completed in many areas throughout the country. Others are planning to complete this phase of the Valley Forge program by June of this year.

American Baptist men should be concerned actively in the church at this time with the V.F.F.F. offering; and with the participation of the Men's Fellowship, along with other organized groups in a V.F.F.F. pledge.



HAITI

Newsletter

During the Heneises' furlough months in the states, Pastor Bruno, one of the first graduates of the Baptist Seminary at Limbe, Haiti, taught Harold Heneise's courses there. There are eight seminary students this year. In addition, the wives of three of the students are taking courses.

No Money

Pastor and Mrs. C. Stanford Kelly, general missionaries for Haiti, write: "At this time of year, we are always besieged by parents and children coming to us to beg for clothes, books, or money for tuition fees, in order that the children may attend school.

"This year the demands have been more than usual. There are two reasons for this. One is that the general financial situation is worse than ever before. There have been some crops, so there is less starvation, but there is no money. The second reason is that there are hundreds of new children who are ready to start school this year. How are the poor parents to find the money for clothes, books, and school fees?

"We are most grateful to those who have sent money for this special need, and to those who have adopted children to put them through high school.

"Many of you have heard of the trial through which we have passed with the sickness of our son, Ronnie. We had to take him to Miami last summer for emergency surgery for a brain abscess. We nearly lost him, but, thank God, the surgery saved his life, and now he is back home well on the way to complete recovery. During this time of trial, we have been wonderfully sustained by the prayers and sympathy of our friends across the United States, in Jamaica, and by the prayers of hundreds of Christians in Haiti.

"Our son Derek is a student at Ottawa University, very happy in this new experience. Daughters Annis and Kathy have been boarding with the William Hodges' family in order to go to school in Limbe. Both are happy there and doing well in their lessons."

Young People Help

From the William Hodges at the Good Samaritan Hospital we hear: "Last summer passed all too quickly with three young folks here for a spe-

cial project. Jean Offensend and Lorraine Pelkey, nurses from Boston, and Jack Gundy, a third-year medical student from New York, boarded with us and learned firsthand how a mission hospital is operated. The girls arrived in time to have a hand in the care of the quadruplets who were born here during the summer, and Jack soon became indispensable in the laboratory, where Dr. Hodges kept him busy from morning until night doing bloods and urines and developing new methods and techniques.

"Our two nurses, Nancy Yeghoyan and Dorothy Lincoln, are a big help in the management and training of the staff. Mrs. Hodges also has much responsibility. Clinics continue to be overcrowded each day. We have added two folding cots, six small-sized cribs, and five bassinets. How hard it is each night to shut the gates and tell them that the clinic is closed! They say, 'To whom shall we go, if we don't come here, for now we are in the gospel?'"

Evangelistic Meetings

Pastor Zenas Yeghoyan tells of two series of evangelistic meetings, eight days each, held recently. At Trou, there was good response to the altar call. Well over eighty came forward, some to confess Christ for the first time, others to reconsecrate their lives to Christ. At Plaine du Nord, there were twenty-one new conversions and over fifty Christians who desired to get right with God. The power of God was truly manifested. The seminary students had a part in these services in song, testimony, and sermon.

Mrs. Zenas Yeghoyan reports an ever-increasing demand for the dolls and other handwork made by the Haitian women whom she supervises.

Besides teaching the missionaries' children at Limbe this year, Mildred Benson also has classes in English for the seminary students.

Again we would remind you that the fields in Haiti are "white unto harvest" and urge you to pray for this needy field.

CAROL JEAN STIFLER

BURMA

Cross Protects Truck

Bumping over the mountain roads of Burma is a gallant old truck that most Americans would have turned in for a new model a dozen years ago. On its radiator is a two-foot-square metal cross, illuminated at night by a strong light to identify it to the rebels and bandits who infest the mountainsides around Kentung and Taungyi. Citizens are ambushed and killed by these desperadoes every week—but the

truck was never stopped, nor even dodged a single bullet.

Taken from Junkyard

The truck has a history in which American Christians can take justifiable pride. It is a survivor of six vehicles sent to Burma in 1946, through Church World Service, international relief agency of American Protestant and Eastern Orthodox churches. For four years it saw punishing service in the far North, then was driven back to Taungyi to be junked. But a Christian Burmese physician, San Hliang, saw the truck and decided that anything that could still run was worth a second chance. He rescued it from the junkyard, made considerable repairs, and converted it into a mobile clinic, to carry healing and health education to the remote villages of Burma.

That was in 1950. Today, after ten years, Dr. Hliang and his truck are still a team. Everyone in the hills knows the sight of its paneled sides and the sound of its ancient motor as it chugs courageously up the slopes to help them.

In continuous use every year during the eight months of the dry season, it has traveled at least 200,000 miles over rocky and rutted roads in the hundred miles of mountains that it serves. Someday, though there is still no sign of it, the metal, rubber, and wire of the stalwart old truck will shiver into motion for the inevitable last ride. But it will live far beyond that day in the memories of people grateful for the mercy it has carried in the name of Christ.

CHURCH WORLD SERVICE

KANSAS

Church Union

Many people are talking about the proposal made recently at San Francisco by Eugene Carson Blake, stated clerk of the United Presbyterian Church of the U.S.A., that his denomination and three other major denominations—The Methodist Church, The Episcopal Church, and the new United Church of Christ (which is itself a union of Congregational-Christian-Evangelical-Reformed) should unite to form a new body, both catholic and reformed. The National Council of Churches had nothing to do with the San Francisco church-union plan. It was presented even before the National Council met, and the council is not allowed by its charter to engage in such church-union proposals.

No Official Status

The fact of the matter is that Dr. Blake presented the proposal in a sermon delivered in Grace Episcopal

Cathedral. He spoke as an individual. His plan had not been officially approved by his own denomination, to say nothing of the Methodist and the Episcopal communions, and the United Church of Christ.

But the fact that James A. Pike, Episcopal bishop of California, gave enthusiastic approval of the plan, and several other prominent churchmen thought it was a good idea, assured for it a very wide hearing.

Indeed, the idea was received so gladly throughout the nation that there seems to be a good possibility of having the proposal advanced step by step until some part of it, and possibly all of it, may become a reality.

The Proposal

Now, what is the proposal?

Here it is in Dr. Blake's own words (and I am now quoting from the official release):

"Led, I pray by the Holy Spirit, I propose to the Protestant Episcopal Church that it together with the United Presbyterian Church in the United States of America invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed on the basis of the principles I shall later in this sermon suggest. Any other churches which find that they can accept both the principles and plan would also be warmly invited to unite with us."

Dr. Blake closed his sermon with a reminder that such a plan of union is already working in South India, and that it can come to pass here if we set our hearts and minds to it.

Now, what is our reaction to all this?

My own personal reaction is one of rejoicing, because I firmly believe that the time has come to have much closer Christian union.

Too Limited

My second reaction, however, is that the plan does not go far enough. It is far too limited and traditional. It does not allow for the great section of the so-called "free churches," which have a congregational-type polity.

Dr. Blake's plan may be suitable to Presbyterian and Episcopalians, although it will take a lot of doing to work out a proper adjustment pertaining to ordination and to the historic nature of the church. The Methodist Church will find it difficult to adjust to the plan at several points, especially in regard to the sacraments. And the new United Church of Christ has so many problems of its own that this plan will only tend to complicate its present situation.

But what of the Baptists, the Disciples, and a host of other "free churches"? They are not, for the mo-

ment, included in the plan, and I do not see how they can possibly enter into such a plan of church union. This does not mean that they do not believe in Christian unity. (The Disciples, for example, are the chief advocates of unity.) But it does mean that many features of the plan are not in keeping with the convictions and policies of these "free churches." This is particularly true in regard to the sacraments, creedalism, and to church polity.

What, then, should they do? Oppose the plan? No!

Free Church Union

It is my opinion that they ought to form a union of their own, of "free churches," in the same spirit and within the same Christian fellowship as the Blake plan indicates. This would supplement the other plan, and not be in opposition to it.

I believe that the "free churches" can make a great contribution to the ecumenical movement—as "free churches." They can be a part of the one church for which Christ prayed, and still have a fellowship of their own. They do not have to submit to a plan of church union which would destroy their testimony and very being.

Therefore, it is my proposal that Baptists and Disciples and all other "free churches" get together and form their own united fellowship as a contribution to the ongoing movement of closer Christian co-operation.

Just as the great Lutheran group of churches has decided to create a new over-all Lutheran body, which is outside the Blake plan and yet is an essential part of the total Christian fellowship, so the "free churches," in their new unity, while separate as a movement, could be a strong part of the universal church of Christ.

The "free churches" accept many of the individual proposals found in the Blake plan. They rejoice in the fact that other church groups are increasingly stressing religious freedom, the Christian responsibility of laymen, and the matter of regeneration on the part of each church member. But they continue to feel that they have a special ministry along these very lines which might be lost, or at least hidden, in the hierarchy of one Protestant church.

Because this Free Church Fellowship, which I advocate, must be formed outside of the National Council of Churches, the Southern Baptists could well be able to become members of it. And I would recommend this very strongly, because I am convinced that they have very much to contribute to the whole Christian cause in relation to the separation of church and state, to the priesthood of all believers, and to creative evangelism.

Merely one big church will not solve our crucial problems. In fact, there is a danger in bigness. There is the danger of overorganization, of wheels within wheels, in one great Protestant church. There is also the danger of a central authority, which might assume religious dictatorship.

We badly need an emphasis upon basic Christian principles, even more than we do upon reorganization. The church needs to become much more democratic, rather than less so. It needs increasingly to get back to New Testament teachings and patterns. And I truly believe the "free churches" have a special contribution to make at all these vital points.

STANLEY I. STUBER

NEW YORK

Foreign Boards Meet

Highlights of the reports made at the November 14-16 meeting of the boards of managers, American Baptist Foreign Mission Societies, in New York, include the following:

Burma: Arrangements were approved at the October meeting of the Burma Baptist Convention to transfer property from mission ownership to the Burma Convention. This step is historic since it makes possible for the first time complete national ownership of mission property.

Okinawa: Approval has been granted for Okinawa to become a separate mission field. In the past, it has been administered through the Japan Baptist Union, because Japan Baptists first sent missionaries to Okinawa. American Baptist missionaries have served there since 1955. Bill L. Hinchman, mission secretary for Japan, was in Okinawa, November 13, to take part in a service of recognition of the new relationships on this newest American Baptist mission field.

India: An evangelistic-medical center program is being sponsored in Bengal-Orissa. This is an important outreach on a field which has had no medical ministry for many years. The boards were advised of a report issued by India's Ministry of Education which has recommended compulsory teaching of moral and spiritual values in schools and colleges. It was pointed out that such a plan might make it possible for many non-Christians to learn something about Christian faith and the Bible for the first time. On the other hand, great problems might be faced in finding qualified people to prepare and teach such courses of study. The boards were told that more consideration must be given to the broad question of the function of the church in general education.

Philippines: A recent Christian Em-



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LOUISE A. CATTAN

Religious News in 1960

Biggest story of 1960 was the election of Senator John F. Kennedy as the first Roman Catholic President of the United States. His triumph, greeted as a sign of growing interreligious understanding in America, climaxed a campaign in which one of the paramount issues was whether a Catholic in the White House would threaten the nation's traditional policy of the separation of church and state. Verdict of one Catholic authority was that United States Protestants had "proven palpably that anti-Catholic prejudice was anything but a major force" in their political thinking.

The religious horizon was darkened by events in Cuba, where the Castro regime was seen threatening to become a bridgehead for communism in the New World. Trouble brewed also in Africa, especially in the newly independent Congo, where Christian missionaries faced sharp challenges, and in the Union of South Africa, where the Government's *apartheid* ("racial segregation") policy was a matter of intensified concern to the churches. In the American South the issue of segregation versus integration also made world headlines, with "sit-ins" at lunch counters and "kneel-ins" at Protestant churches providing new strategies in the Negro's struggle for full recognition.

Antireligious Propaganda

Other causes of concern in religious circles were stepped-up antireligious propaganda in the Communist countries; new antireligious policies in East Germany and Poland; and developments adversely affecting Protestant and Catholic missionary work in the Sudan, Ceylon, Burma, and Laos.

On the bright side of the ledger was the growing interest in church unity—meaning co-operation and understanding among the churches in matters of common concern—and the steady growth of the so-called "dialogue" between Protestants and Catholics.

History was made in December when Geoffrey Francis Fisher became

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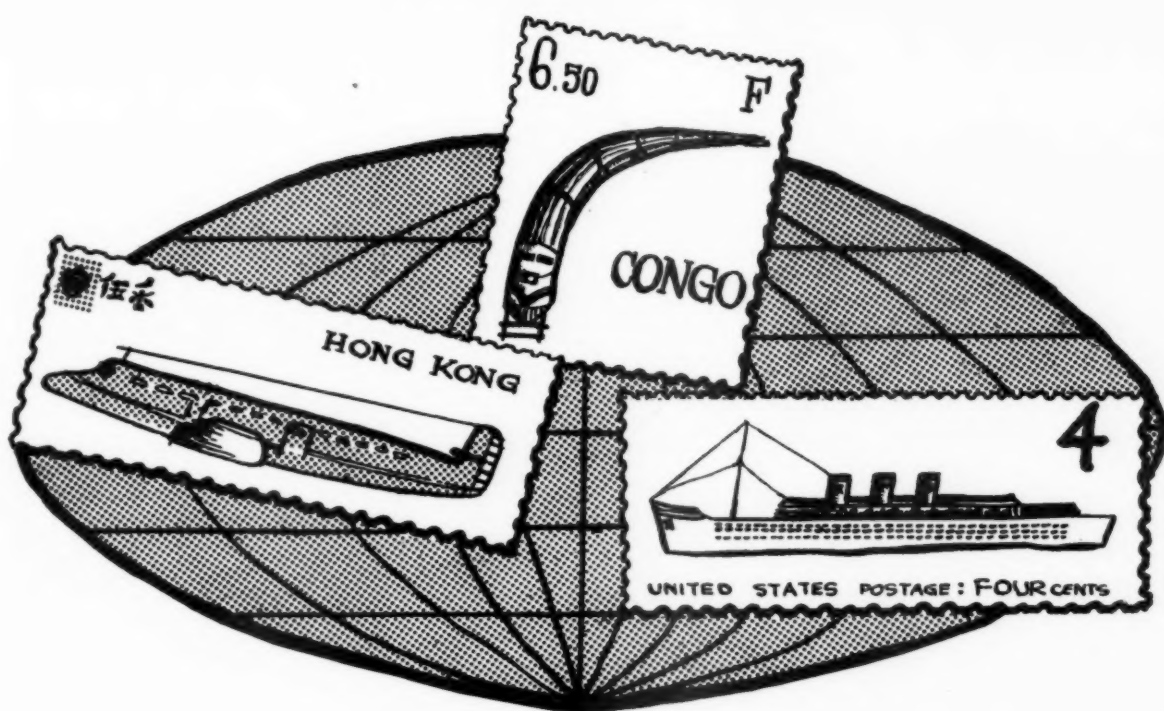
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the first Anglican archbishop of Canterbury to visit the Vatican. His meeting with Pope John XXIII was generally hailed as presaging a new era of greater Protestant-Catholic understanding, although the Vatican radio stressed the "great abyss" that still separates Rome and the Anglican Church.

Church Union

Significant progress was seen, meanwhile, in the realm of church union in the United States. A milestone was reached in April with the merger of the American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church to form The American Lutheran Church, with more than 2,258,000 members. In October, the United Lutheran Church approved plans for merger with the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod). The new denomination will be known as the Lutheran Church in America.

The United Church of Christ was formed by merger of the Congregational Christian General Council and the Evangelical and Reformed Church.

Adopted at the National Council of Churches Assembly, San Francisco, was a notable statement aimed at rallying the churches in new co-operative ways of helping men and women to solve the critical problems of society. Underscoring a resolution calling for greater lay participation in the life of the churches was the election of J. Irwin Miller, wealthy industrialist from Columbus, Ind., as first lay president of the council, which now comprises thirty-four Protestant and Eastern Orthodox bodies.

Air Force Manual

Early in the year an Air Force training manual impugning the loyalty of the National Council of Churches and some prominent Protestant clergy created a storm of controversy in religious circles. The manual, which purported to describe Communist infiltrations into United States church groups, was withdrawn upon vigorous protests from the National Council, and others.

Among top international Protestant meetings of the year were sessions of the World Council of Churches' central committee at St. Andrews, Scotland, which ordered further work on a report warning that Christians themselves as well as the state must defend and uphold religious liberty.

The African area of greatest concern to churchmen was the Congo, which became independent of Belgium on June 30. In the weeks immediately

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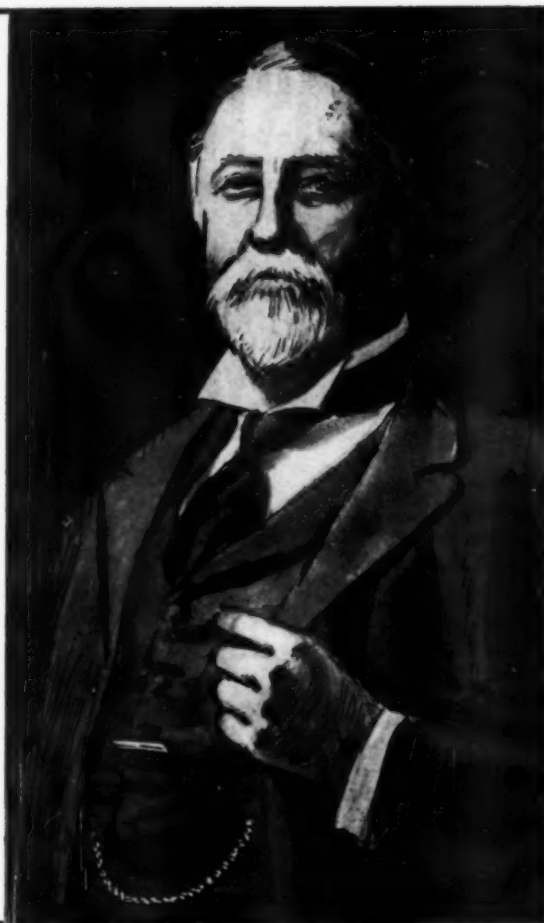
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following independence, widespread violence and chaos forced hundreds of Protestant missionaries to evacuate the country. However, by the end of October the Protestant force was gradually regaining its former strength and needed relief and medical supplies were pouring in from church agencies abroad.

South Africa

In Johannesburg, South Africa, a conference sponsored by the World Council of Churches and attended by representatives of its eight South African member churches resulted in a series of revolutionary resolutions aimed against various forms of racism and hailed by observers as "likely to shatter African thought on *apartheid*."

With Cuba seen moving into the Red orbit, Catholic leaders laid the groundwork for a vast counter-offensive against communism as well as the spread of materialism in Latin America. Plans were outlined at the fifth meeting of the Latin American Bishops' Council (CELAM) which met at Buenos Aires, Argentina, in November.

The growing struggle between the Catholic Church and the Cuban regime of Fidel Castro was highlighted in August when the bishops issued a pastoral letter deploring the "rise of communism" in the country and in

November when Castro accused the Catholic clergy of being "counter-revolutionaries." In December, a bomb explosion at a midtown Havana church shocked the Catholic population. Clashes between Catholics and Castro supporters occurred frequently during the year as church organizations distributed pamphlets attacking communism and urging the people to remain loyal to God and the church.

Asia

Troubles arose also in three Buddhist countries—Ceylon, Burma, and Laos. In Ceylon, some 2,500 private schools, mostly Roman Catholic, were nationalized on December 1, despite strong protests by the Christian community. In Burma, heated debate was provoked by plans to make Buddhism the state religion. In Laos, Protestant and Catholic missionaries faced a different threat as Communist troops waged war on the Government. October saw Sam Neua, the most flourishing Catholic mission center in the country, overrun by the Communists.

In the United States, 1960 was marked by sharpened concern over the excessive preoccupation with sex in books, magazines, films, and television programs. The National Legion of Decency (Catholic) charged Hollywood with "bold departures" from

decency and called for "an unmistakable national protest" by the country's Catholics. The year also saw the United States Supreme Court agree to rule on constitutional issues involved in Sunday blue laws and Bible reading in public schools.

RELIGIOUS NEWS SERVICE

INDIA

Scenic Assam

In Assam, on a beautiful autumn day, when one felt like breathing deeply of the invigorating air, we were on our way from Gauhati to Jorhat, a six-hour drive up the valley. I settled back to enjoy the scenery along the way.

Above us was a baby-blue sky, with soft mounds of white cottony clouds piled lightly along the horizon. We passed village after village, where glistening fronds of tall coconut and betel-nut palms glamorized the crude thatched houses beneath them. Goats and cows grazed around the villages, and black and white ducks bobbed their heads up and down among the blue water-hyacinths in the streams by the roadside. There were bright flashes of color, red poinsettias and hibiscus bushes, flocks of green birds, and miles of yellow sunflowers. In the

rice fields beyond the villages, dainty white herons and man-sized storks were seen.

Women Repair Roads

Here and there, dusty, darkened paths led away from the highway through overhanging arched bamboos, where small brown children, some dressed only in beads, danced up and down with joy as they watched the cars go by. Bare-shouldered women, in their colorful clothes, with arms raised high to support shining brass pots of water on their heads, walked gracefully along the paths; and in the dusty road other women, their saris tucked up for freedom, worked along with the men, carrying baskets of rocks on their heads, to repair the roads. Heavy silver bangles jangled on their wrists and ankles.

The hours passed, and the afternoon sun made even more golden the fields of yellow mustard and the amber rice ready to be harvested. Moving clouds made shifting dark patches on the tree-covered Miker Hills.

The "Cowdust Time"—sunset—brought tired village men with their wooden plows or fishing nets over their shoulders, and fearless laughing boys leading herds of sinister-looking black buffaloes. We passed many roadside bazaars with mounds of oranges and turnips, piles of chilies, stalks of bananas, and other produce all displayed on the ground. Assam's wild animal reservation, Kaziranga, a place of thick jungles, rivers, and swampy fields, where rhinoceroses, elephants, deer, and other animals, even tigers, make their haunts, stretches for many miles along the highway, and here we saw interesting lookout-houses built high in the trees for farmers to guard their fields from the wild animals.

Tea Gardens

Coming closer to Jorhat, smooth hillsides of well-pruned tea gardens began to appear, where brightly turbaned workers' heads showed above the dark-green pungent bushes, and a long line of women carrying huge baskets of picked leaves filed by on the road.

Then darkness, the lights of Jorhat ahead, and a sigh of weariness for the long drive, and of deep appreciation for the loveliness of this lush state of Assam, where we are privileged to work.

Here, American Baptists have had a share in spreading the gospel of Jesus Christ for many years. On November 9-11, the 125th Anniversary Jubilee of Baptist work in Assam will be celebrated in Gauhati. You are invited to join in this great celebration and see for yourself the beauties of scenic Assam.

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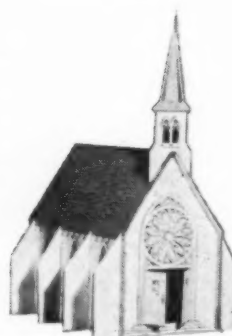
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MISSIONARY MILESTONES

Appointed

By the American Baptist Foreign Mission Societies, November 14, 1960: New York, N.Y.: Lorin I. Hunt, three-year term, Kodaikanal School, South India.

By the American Baptist Home Mission Societies, November, 1960: Rev. and Mrs. Hugh Smith, general mission work, Nicaragua.

By the American Baptist Home Mission Societies, in co-operation with state conventions, city societies, and churches: R. E. Drehmer, pastor, Greencrest Community Baptist Church, Greenville, Pa.; D. H. Gorham, pastor, Phippsburg Baptist Church, Phippsburg, Colo.; H. C. Hall, pastor, North Hills Community Baptist Church, Pittsburgh, Pa.; H. C. Liese, pastor, First Baptist Church, Bountiful, Utah; P. R. Lindland, pastor, Huntly Memorial Baptist Church, Niles, Mich.

Died

Robert W. Dixon, missionary to El Salvador, Nicaragua, and Puerto Rico (1937-1960), in Berkeley, Calif., November 21, 1960.

Mrs. E. B. Hicks, wife of E. B. Hicks, director of educational centers for the American Baptist Home Mission Societies, in Topeka, Kans., October 8, 1960.

Mrs. George W. Hicks, missionary to Indian Americans in Oklahoma, beginning in 1887, in Sunland, Calif., July 22, 1960.

Charles W. Marteney, chaplain, in Ridley Park, Pa., July 4, 1960.

Mrs. Rosa Navarro Vda. de Barocio, wife of general missionary for the work in Mexico, in Monterrey, Mexico, October 25, 1960.

Mrs. Eric O. Schugren, missionary to South India (1907-1937), retired, October 11, 1960, in Berkeley, Calif.

Mrs. Seth W. Stenger, missionary to South India (1902-1939), retired, November 18, 1960, in Los Altos, Calif.

V. A. Vanderhoof, eighteen years a colporter missionary in Arizona, in Tempe, Ariz., November 12, 1960.

Mrs. Sumner R. Vinton, missionary to Burma (1900-1908), November 26, 1960.

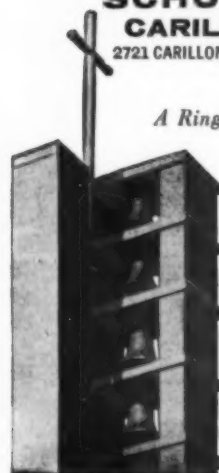
Transferred

A. S. Brown, to pastor, Riverview church-extension project, Great Falls, Mont.; Herbert V. Bryant, to pastor, Woodland Park Baptist Church, Portland, Oreg.; Marilyn Owens, to girls' worker, Weirton Christian Center, Weirton, W.Va.; Carlita Smith, to

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Answers to Quiz on page 3

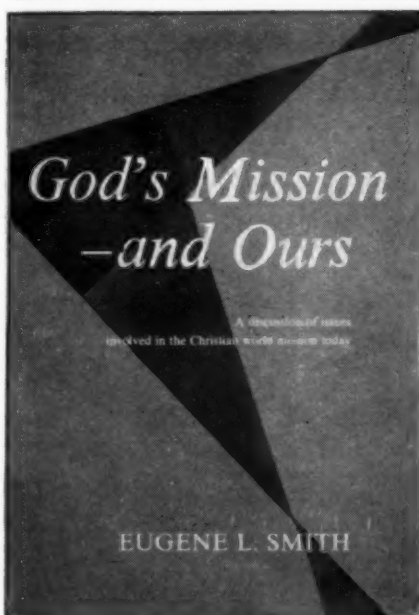
- (1) 233,000. (2) \$425,000. (3) \$2.6-billion. (4) When it is nonmissionary or antimissionary. (5) Stanley I. Stuber. (6) By eliminating its source, its cause—discontinuing manufacturing alcohol. (7) Five thousand. (8) E. Dorothea Witt and Oliver W. Hasselblad. (9) 1966. (10) Mary Murray. (11) The late Mahatma Gandhi. (12) \$40,000, Alderson Broaddus College. (13) Eleanor E. Dow and Carlita Smith.

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Club Talk...
By Frank A. Sharp

A MISSIONS MAGAZINE exhibit, set up in a church vestibule or in some prominent location, will do much to publicize the significant place the magazine holds in the program of American Baptist outreach.

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Word comes from the First Baptist Church, Hoquiam, Wash., Harold E.



Doty, pastor, that the club manager, Mrs. Doty, prepared an exhibit at the front of the sanctuary. A globe was placed at the center and recent copies of MISSIONS magazines were arranged about it on a curtained backdrop.

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